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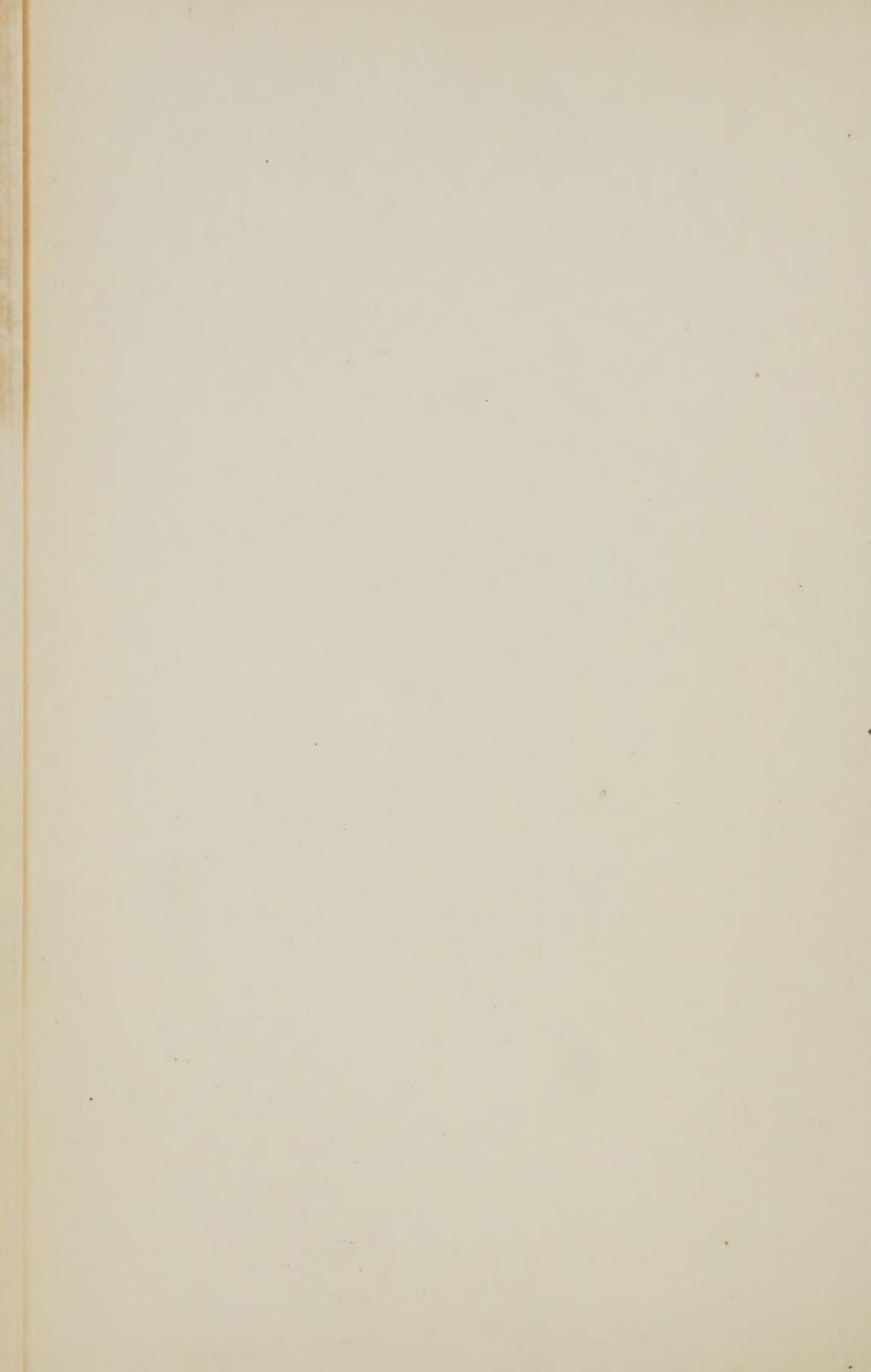
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Evening Worship at Seven-thirty O'clock

The Organ Prelude: Concert Prelude in F Minor

Lavender

The Introit:

Glorious is Thy Name, Almighty Lord

The Processional Hymn (the people arise) 306: How sweet the name

The Invocation (the people remain standing)

The Minister: The Lord be with you;

The Choir: And with thy spirit.

The Minister: Let us pray. O Lord, show Thy mercy upon us;

The Choir: And grant us Thy salvation.

The Minister: O God, make clean our hearts within us;

The Choir: And take not Thy Holy Spirit from us.

The Minister: O Lamb of God, that taketh away the sin of the world;

The Choir: Grant us Thy peace.

ALL SAY IN UNISON: Hear us in the Sanctuary and help us, O Spirit of Life, lest Thou become lost to us in the haste and preoccupation of the overcrowded hours. In this whirling clamour of Time, teach us how to preserve the ennobling consciousness of Eternity. Our Light and our Salvation, our exceeding abundant Strength, save us from betraying ourselves to the world's deceit and decay, lest the wonder of the world die about us, and all its goodness fall sorrowfully into shamefulness of heart. Help us, O Spirit of Life! Choral Amen.

The National Anthem

The Reading of the Scriptures: The Majesty Of Love
(I Corinthians Thirteen)

The Solo: (Soprano) Come Unto Him from "The Messiah"

Handel

The Evening Prayer Organ Amen

The Offering

The Choir: It is More Blessed to Give

The Offertory: O Divine Redeemer

Gounod

(Rising with the chimes for the Presentation, let all repeat the Lord's prayer as the Minister places the people's Offering upon the Lord's Table. Then remain standing for the hymn.)

The Hymn of God's Providence 662: O God, our help in ages past

The Sermon by the Reverend C. Bernard Cockett
A MODERN PILGRIM'S PROGRESS

The Closing Prayer

The Hymn of Pilgrimage 443: O Happy band of pilgrims

The Benediction and Choral Amen

The Choral Vesper

(At this time let the people be seated and confide their hearts to God in peace before they go.)

The Organ Postlude: Evening Rest

Gardiner

BLESSED ARE THE DEBONAIR

This will be Dr. McCall's subject next Sunday evening.

ANNOUNCEMENTS AND REMINDERS



DR. AND MRS. McCALL AND FAMILY

The Church is very gratified that our minister has returned safely from his trip to Chicago, bringing with him his wife and three daughters, Betty, Molly and Peggy. We have looked forward to this for many months, and we warmly assure Mrs. McCall and the girls that our welcome to them is deep and real. We wish for them the joy of great friendships among us. Miss Betty McCall, taking her holidays at this time, has been able to get away from her work in Washington and is accompanied by her fiancee, Mr. Alan Judson, both of them in British Government work in the United States capital. The whole Church sincerely wishes them great happiness in their approaching marriage, to be celebrated in St. Andrew's-Wesley on Tuesday afternoon next, at four-thirty o'clock.

WOMAN'S ASSOCIATION ANNUAL GARDEN PARTY

All members and friends of the Church are invited to this attractive afternoon at Killarney, 2890 Point Grey Road, Wednesday next, July 7th, at 2 p.m. Ladies are specially urged to be present and meet Dr. and Mrs. McCall and their daughters who will be the Association's guests. Also there will be music and refreshments. Tickets are still procurable (35c) at the Church Office or from Woman's Association members.

VISITORS' DAY AT OUR BOYS' CAMP

Parents and friends will be welcome at our Boys' Camp, Keats Island, Thursday, July 8th. The "Tymac" leaves North Vancouver Ferry Wharf (ft. of Columbia St.) at 9 a.m. (Fare: \$1.00 return). Visitors are asked to bring their own picnic lunches and tea. Phone HA. 4611 for reservations. The dates of Girls' Camp are July 13th to 23rd. Complete details may be secured at the Church Office.

INFANT BAPTISM

This ancient Christian rite will be administered next Sunday morning. Parents with little children may wish to know of it, and may be guided by the suggestion that after four or five years of age, children should preferably wait for baptism until they join the Church, in their 'teens or later. As infants, they are promised for by their parents, who commit themselves to aid, by Christian example and instruction, the fulfilment of the promise that these infants shall grow up in the way of Christ. Such parents with young children are urged to notify the church office that they will bring their offspring to baptism next Sunday.

COMMUNION, JULY 18th

On the last Sunday morning before taking his annual holidays, our Minister will administer the Sacrament of the Lord's Supper to all who wish to partake. New members will be received into the Church on that occasion. Any wishing to speak with Dr. McCall relative to joining St. Andrew's-Wesley can arrange through the church office to do so on Tuesday or Wednesday afternoon or Thursday evening of the week preceding Communion Sunday. Other times can be arranged if necessary.

THE CHOIR

After today St. Andrew's-Wesley Choir will be in summer recess until September 5th. The Church's debt to it for beautiful devoted ministry from Sunday to Sunday through the months is too real to be easily spoken, and the congregation will miss it greatly. It has the regard and gratitude of everyone of us who worships regularly in this sanctuary.

CALENDAR OF THE WEEK

Wednesday, July 7th.

2:00 p.m.—Annual Garden Party at Killarney.

8:00 p.m.—Midweek Service in the Chapel.

Sunday, July 11th.

11:00 a.m.—Divine Worship. Preacher: Dr. McCall.

7:30 p.m.—Divine Worship. Preacher: Dr. McCall

All Red Cross Groups will meet as usual.

DIRECTORY

Church Office: 1012 Nelson Street. Telephone MARINE 5520

Minister..... The Reverend Oswald W. S. McCall, D.D., Litt.D. Mr. J. G. McGowen

Business Manager.....

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Minister's Assistant and Youth Counsellor.....

Mrs. Roy Wicks

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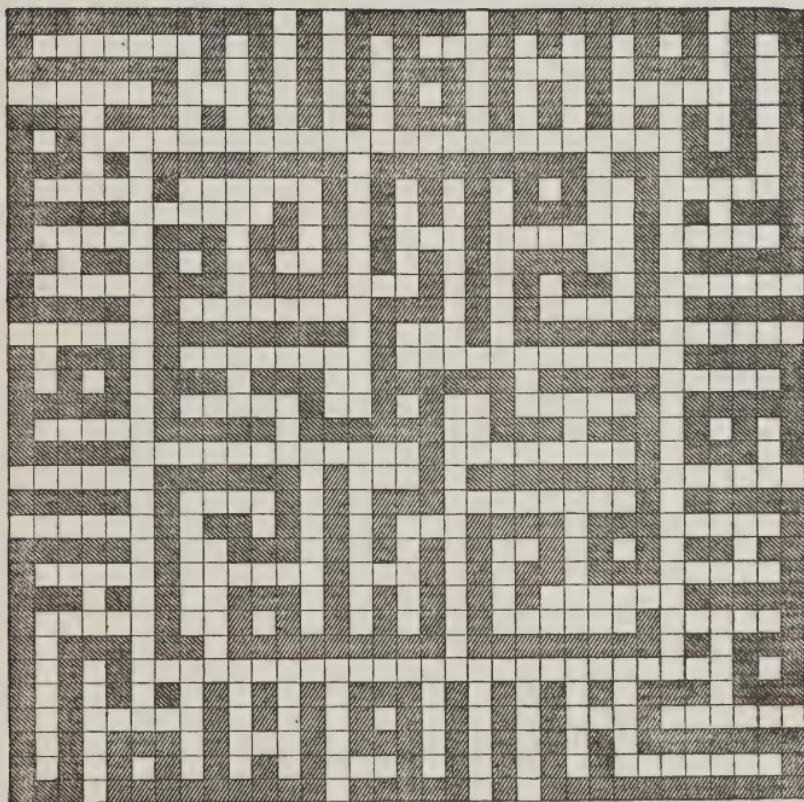
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W. S. Reid, B.A., D.D., H. Rundle, J. Clark Stewart, B.A., J. P. Westman, G. A. Wilson, D.D.

Organist and Choirmaster—Mr. Sydney Kelland

Soloists

Soprano, Nancy Masson Allan; Contralto, Olga Aberhart MacNutt; First Tenor, John Beadell; Second Tenor, Robert W. Armstrong; Baritones, Hubert Nowell and John Ringham.



لَا يَرَى كُلُّ شَيْءٍ تَرَى

"TO THE PURE ALL THINGS ARE PURE"

(Puris omnia pura)

—*Arab Proverb.*

"Niuna corrotta mente intese mai sanamente parole."

—*"Decameron"—conclusion.*

"Erubuit, posuitque meum Lucretia librum
Sed coram Bruto. Brutus recede, leget."

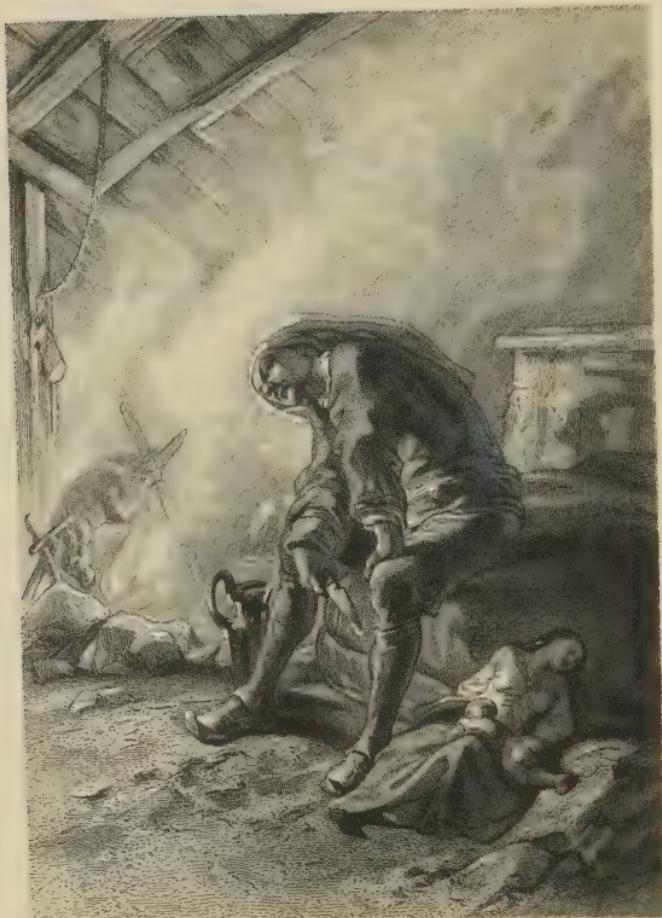
—*Martial.*

"Mieux est de rire que de larmes escripre,
Pour ce que rire est le propre des hommes."

—*RABELAIS.*

"The pleasure we derive from perusing the Thousand-and-One
Stories makes us regret that we possess only a comparatively small
part of these truly enchanting fictions."

—*CRICHTON'S "History of Arabia."*



Supplemental Nights

TO THE BOOK OF THE

Thousand Nights and a Night

WITH NOTES ANTHROPOLOGICAL AND EXPLANATORY

VOLUME III.

BY

RICHARD F. BURTON



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This edition, issued by The Burton Club, is for private circulation among its members, and is strictly limited to one hundred and fifty sets, of which this is

Number 118

TO

HENRY EDWARD JOHN, LORD STANLEY OF ALDERLEY,

THIS

THE MOST INNOCENT VOLUME OF THE NIGHTS

IS INSCRIBED BY HIS OLD COMPANION,

THE AUTHOR.

FOR E W O R D.

THE peculiar proceedings of the Curators, Bodleian Library, Oxford, of which full particulars shall be given in due time, have dislocated the order of my volumes. The Prospectus had promised that Tome III. should contain detached extracts from the MS. known as the Wortley-Montague, and that No. IV. and part of No. V. should comprise a reproduction of the ten Tales (or eleven, including "The Princess of Daryábár"), which have so long been generally attributed to Professor Galland. Circumstances, however, wholly beyond my control have now compelled me to devote the whole of this volume to the Frenchman's stories.

It will hardly be doubted that for a complete *receuil* of The Nights a retranslation of the Gallandian *histoires* is necessary. The learned Professor Gustav Weil introduced them all, Germanised literally from the French, into the Dritter Band of his well-known version—*Tausend und eine Nacht*; and not a few readers of Mr. John Payne's admirable translation (the Villon) complained that they had bought it in order to see Ali Baba, Aladdin, and others translated into classical English and that they much regretted the absence of their old favourites.

But the *modus operandi* was my prime difficulty. I disliked the idea of an unartistic break or change in the style, ever

"Tâchant de rendre mien cet air d'antiquité,"

and I aimed at offering to my readers a homogeneous sequel. My first thought for securing uniformity of treatment was to render the French text into Arabic, and then to retranslate it into

English. This process, however, when tried was found wanting; so I made inquiries in all directions for versions of the Gallandian histories which might have been published in Persian, Turkish, or Hindustani. Though assisted by the Prince of London Bibliopoles, Bernard Quaritch, I long failed to find my want: the vernaculars in Persian and Turkish are translated direct from the Arabic texts, and all ignore the French stories. At last a friend, Cameron MacDowell, himself well known to the world of letters, sent me from Bombay a quaint lithograph with quainter illustrations which contained all I required. This was a version of Totáram Sháyán (No. III.), which introduced the whole of the Gallandian Tales: better still, these were sufficiently orientalised and divested of their inordinate Gallicism, especially their longsome dialogue, by being converted into Hindustani, the Urdú Zabán (camp or court language) of Upper India and the Lingua Franca of the whole Peninsula.

During one of my sundry visits to the British Museum, I was introduced by Mr. Alexander G. Ellis to Mr. James F. Blumhardt, of Cambridge, who pointed out to me two other independent versions, one partly rhymed and partly in prose.

Thus far my work was done for me. Mr. Blumhardt, a practical orientalist and teacher of the modern Prakrit tongues, kindly undertook, at my request, to english the Hindustani, collating, at the same time, the rival versions; and thus, at a moment when my health was at its worst, he saved me all trouble and labour except that of impressing the manner with my own sign manual, and of illustrating the text, where required, with notes anthropological and other.

Meanwhile, part of my plan was modified by a visit to Paris in early 1887. At the Bibliothèque Nationale I had the pleasure of meeting M. Hermann Zotenberg, keeper of Eastern manuscripts, an Orientalist of high and varied talents, and especially famous for his admirable *Chronique de Tabari*. Happily for

me, he had lately purchased for the National Library, from a vendor who was utterly ignorant of its history, a MS. copy of The Nights, containing the Arabic originals of Zayn al-Asnam and Alaeddin. The two volumes folio are numbered and docketed "Supplément Arabe, Nos. 2522-23;" they measure 31 cent. by 20; Vol. i. contains 411 folios (822 pages) and Vol. ii. 402 (pp. 804); each page numbers fifteen lines, and each *folio* has its catchword. The paper is French, English and Dutch, with four to five different marks, such as G. Gautier; D. and C. Blaew; Pro Patriâ and others. The highly characteristic writing, which is the same throughout the two folios, is easily recognised as that of Michel (Mikhaïl) Sabbâgh, the Syrian, author of the *Colombe Messagère*, published in Paris A.D. 1805, and accompanied by a translation by the celebrated Silvestre de Sacy (Chrestomathie iii. 365). This scribe also copied, about 1810, for the same Orientalist, the Ikhwâن al-Safâ.

I need say nothing more concerning this MS., which M. Zotenberg purposes to describe bibliographically in volume xxviii. of *Notices et extraits des Manuscrits de la Bibliothèque nationale publiés par l'Académie des inscriptions et belles lettres*. And there will be a tirage à part of 200-300 copies entitled *Histoire d'Alâ al-Dîn ou La Lampe Merveilleuse, Texte Arabe, publié par H. Zotenberg, Paris, Imprimerie Nationale, 1888*; including a most important contribution:—*Sur quelques Manuscrits des Mille et une Nuits et la traduction de Galland.*¹

The learned and genial author has favoured me with proof sheets of his labours: it would be unfair to disclose the discoveries, such as the Manuscript Journals in the Bibliothèque Nationale (Nos. 15277 to 15280), which the illustrious Galland kept regularly

¹ M. Zotenberg empowered me to offer his "Aladdin" to an "Oriental" publishing-house well-known in London; and the result was the "no-public" reply. The mortifying fact is that Oriental studies are now at their nadir in Great Britain, which is beginning to show so small in the Eastern World.

till the end of his life, and his conversations with "M. Hanna, Maronite d'Halep," alias Jean Dipi (Dippy, a corruption of Diab) : suffice it to say that they cast a clear and wholly original light upon the provenance of eight of the Gallandian histories. I can, however, promise to all "Aladdinists" a rich harvest of facts which wholly displace those hitherto assumed to be factual. But for the satisfaction of my readers I am compelled to quote the colophon of M. Zotenberg's great "find" (vol. ii.), as it bears upon a highly important question.

"And the finishing thereof was during the first decade of Jamádi the Second, of the one thousand and one hundred and fifteenth year of the Hegirah (=A.D. 1703) by the transcription of the neediest of His slaves unto Almighty Allah, Ahmad bin Mohammed al-Tarádí, in Baghdad City: he was a Sháfi'i of school, and a Mosuli by birth, and a Baghdadi by residence, and he wrote it for his own use, and upon it he imprinted his signet. So Allah save our lord Mohammed and his Kin and Companions and assain them! Kabíkaj."¹

Now as this date corresponds with A.D. 1703, whereas Galland did not begin publishing until 1704—1705, the original MS. of Ahmad al-Tarádí could not have been translated or adapted from the French; and although the transcription by Mikhail Sabbagh, writing in 1805—10, may have introduced modifications borrowed from Galland, yet the scrupulous fidelity of his copy, shown by sundry marginal and other notes, lays the suspicion that changes of importance have been introduced by him. Remains now only to find the original codex of Al-Tarádí.

I have noticed in my translation sundry passages which appear to betray the Christian hand; but these are mostly of scanty consequence in no wise affecting the genuineness of the text.

The history of Zayn al-Asnam was copied from the Sabbágh MS and sent to me by M. Houdas, *Professeur d'Arabe vulgaire à l'École des langues orientales vivantes*; an Arabist, whose name is favourably quoted in the French Colonies of Northern Africa.

¹ P.N. of a Jinni who rules the insect-kingdom and who is invoked by scribes to protect their labours from the worm.

M. Zotenberg kindly lent me his own transcription of Alaeddin before sending it to print; and I can only regret that the dilatory proceedings of the Imprimerie Nationale, an establishment supported by the State, and therefore ignoring the trammels of private industry, have prevented my revising the version now submitted to the public. This volume then begins with the two Gallandian Tales, "Zeyn Alasnam" and "Aladdin," whose Arabic original was discovered by M. Zotenberg during the last year: although separated in the French version, I have brought them together for the sake of uniformity. The other eight (or nine, including the Princess of Daryabar), entitled

History of Khudadad and his Brothers, and the Princess of Daryabar;

- „ „ the Blind Man, Baba Abdullah ;
- „ „ Sidi Nu'uman ;
- „ „ Khwajah Hasan al-Habbal ;
- „ „ Ali Baba and the Forty Thieves ;
- „ „ Ali Khwajah and the Merchant of Baghdad ;
- „ „ Prince Ahmad and the Fairy Peri-banu ;
- „ „ the two Sisters who envied their Cadette,

are borrowed mainly from the Indian version of Totáram Sháyán.

And here I must quote the bibliographical notices concerning the sundry versions into Urdu or Hindustani which have been drawn up with great diligence by Mr. Blumhardt.

"The earliest attempt to translate the Arabian Nights was made by Munshi Shams al-Dín Ahmad Shirwáni. A prose version of the first two hundred Nights made by him 'for the use of the College at Fort St. George' was lithographed at Madras in the year A.H. 1252 (A.D. 1836) and published in 8vo volumes (pp. 517, 426) under the title 'Hikayat ool jaleelah'¹ (Hikáyát al-

¹ Both name and number suggest the "Calc. Edit." of 1814. See "Translator's Foreword" vol. i, xix.—xx. There is another version of the first two hundred Nights, from the "Calc. Edit." into Urdu by one Haydar Ali, 1 vol. roy. 8vo lithog. Calc. 1263 (1846).—R. F. B.

jalilah). The translation was made from an Arabic original but it does not appear what edition was made use of. The translator had intended to bring out a version of the entire work, but states in his preface that, being unable to procure the Arabic of the other Nights, he could not proceed with the translation, and had to be content to publish only two hundred nights. This version does not appear to have become popular, for no other edition seems to have been published. And the author must not be confounded with Shaykh Ahmad Shirwáni, who, in A.D. 1814, printed an Arabic edition of the Arabian Nights Entertainments (Calcutta, Pereira) which also stopped at No. CC."

"The next translation was made by Munshi 'Abd al-Karím, likewise in prose. From the preface and colophon to this work it appears that 'Abd al-Karím obtained a copy of Edward Foster's English version of the Arabian Nights, and after two years' labour completed a translation of the whole work in A.H. 1258 (A.D. 1842). It was lithographed at the Mustafai Press, at Kánpúi (Cawnpore) in the year A.H. 1263 (A.D. 1847) and published in four vols., in two royal 8vos, lithographed ; each containing two Jilds (or parts, pp. 276, 274 ; 214 and 195)."

"A second edition appeared from the same press in A.H. 1270 (A.D. 1853) also in two vols. 8vo of two Jilds each (pp. 249, 245 ; 192, 176). Since then several other editions have been published at Cawnpore, at Lakhnau¹ and also at Bombay. This translation is written in an easy fluent style, omitting all coarseness of expression or objectionable passages, in language easily understood, and at the same time in good and elegant Hindustani. It is therefore extremely popular, and selections from the 4th Jild have been taken as text books for the Indian Civil Service examinations. A Romanized Urdu version¹ of the first two Jilds according to Duncan Forbes' system of transliteration, was made 'under the superintendence of T. W. H. Tolbert,' and published under the editorship of F. Pincott in London, by W. H. Allen and Co. in 1882.² There has been no attempt to divide this translation into Nights : there are headings to the several tales and nothing more. To supply this want, and also to furnish the public with a translation closer to the original, and one more intelligible to Eastern readers, and in accordance with oriental thought and feeling, a third translation was taken in hand by Totárám Sháyán, at the instance of Nawal Kishore, the well-known bookseller and publisher of Lucknow. The first edition of this translation was lithographed at Lucknow in the year A.H. 1284 (A.D. 1868) and published in a 4to vol. of 1,080 pages under the title of Hazár Dastán.³ Totárám Sháyán has followed 'Abd al-Karim's arrangement of the whole work into four Jilds, each of which has a separate pagination (pp. 304 :

¹ "Alf Leilah" in Hindostani, 4 vols. in 2, royal 8vo, lithographed, Lakhnau, 1263 (1846).—R. F. B.

² This is the "Alif" (!) Leila, Tarjuma-i Alif (!) Laila ba-Zuban-i-Urdu (Do Jild, ba-harfát-i-Yurop), an Urdu translation of the Arabian Nights, printed entirely in the Roman character, etc., etc.—R. F. B.

³ i.e. The Thousand Tales.

320, 232, and 224). The third Jild has 251 Nights: the other three 250 each. The translation is virtually in prose, but it abounds in snatches of poetry, songs and couplets taken from the writings of Persian poets, and here and there a verse-rendering of bits of the story. This translation, though substantially agreeing in the main with that of 'Abd al-Karim, yet differs widely from it in the treatment. It is full of flowery metaphors and is written in a rich ornate style, full of Persian and Arabic words and idioms, which renders it far less easy to understand than the simple language of 'Abd al-Karim. Some passages have been considerably enlarged and sometimes contain quite different reading from that of 'Abd al-Karim, with occasional additional matter. In other places descriptions have been much curtailed so that although the thread of the story may be the same in both translations it is hard to believe that the two translators worked from the same version. Unfortunately Totáram Sháyán makes no mention at all of the source whence he made his translation whether English or Arabic. This translation reached its fourth edition in 1883, and has been published with the addition of several badly executed full-page illustrations evidently taken from English prints."

"Yet another translation of The Nights has been made into Hindustani, and this a versified paraphrase, the work of three authors whose takhallus or noms de plume, were as follows, "Nasím" (Muhammad Asghar Ali Khán), translator of the first Jild, "Sháyán" (Totáram Sháyán), who undertook the second and third Jilds, and "Chaman" (Shádí Lál) by whom the fourth and last Jild was translated. The work is complete in 1,244 pages 4to, and was lithographed at Lucknow; Jilds i.—iii. in A.H. 1278 (A.D. 1862) and Jild iv. in 1285 (A.D. 1869). This translation is also divided into Nights, differing slightly from the prose translation of Totáram Sháyán, as the first Jild has 251 Nights and the others 250 each."

And now I have only to end this necessarily diffuse Foreword with my sincerest thanks to Mr. E. J. W. Gibb who permitted me to print his version of the Turkish Zayn al-Asnam; to Mr. Clouston, the Storiologist, who has brought his wide experience of Folk-lore to bear upon the tales included in my Third Supplemental Volume; and to Dr. Steingass, who during my absence from England kindly passed my proofs through the press.

RICHARD F. BURTON.

SAUERBRUNN-ROHITSCH, STYRIA.

Sept. 15, '87.

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THE TALE OF ZAYN AL-ASNAM.

(ARABIC.)

Now when it was the Four Hundred and Ninety-seventh Night,¹

QUOTH Dunyázád, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night ;" and quoth the King, "Let it be

THE TALE OF ZAYN AL-ASNAM."²

Shahrázád replied :—With love and good will ! It hath reached me, O King of the Age, that in Bassorah-city³ reigned a puissant Sultan, who was opulent exceedingly and who owned all the goods of life ; but he lacked a child which might inherit his wealth and dominion. So, being sorely sorrowful on this account, he arose and fell to doing abundant alms-deeds to Fakírs and the common poor, to the Hallows and other holy men and prayed their recourse to Allah Almighty, in order that the Lord (to whom belong

¹ From the MS. in the Bibliothèque Nationale (Supplement Arab. No. 2523) vol. ii., p. 82, verso to p. 94, verso. The Sisters are called Dínárzád and Shahrázád, a style which I have not adopted.

² The old versions read "Ornament (Adornment?) of the Statues," Zierde der Pildsäulen (Weil). I hold the name to be elliptical, Zayn (al-Din=Adornment of The Faith and owner of) al-Asnám=the Images. The omission of Al-Din in proper names is very common; e.g., Fakhr (Al-Din) Al-Iftakhári (Iftikhár-al-Din) and many others given by De Sacy (Chrest. i. 30, and in the Treatise on Coffee by Abd al-Kádir). So Al-Kamál, Al-Imád, Al-Baha are = Kamal al-Din, etc. in Ibn Khallikan, iii. 493. Sanam properly=an idol is popularly applied to all artificial figures of man and beast. I may note that we must not call the hero, after Galland's fashion, unhappily adopted by Weil, *tout bonnement* "Zayn."

³ Galland persistently writes "Balsorah," a European corruption common in his day, the childhood of Orientalism in Europe. The Hindostani versions have "Banstrá," which is worse.

Might and Majesty!) might of His grace bless him with issue.' And the Compassionate accepted his prayer for his alms to the Religious and deigned grant his petition ; and one night of the nights after he lay with the Queen she went away from him with child. Now as soon as the Sultan heard of the conception he rejoiced with exceeding great joyance, and when the days of delivery near drew he gathered together all the astrologers and sages who strike the sand-board,¹ and said to them, "'Tis our desire that ye disclose and acquaint us anent the birth which is to be born during the present month whether it shall be male or female, and what shall befall it from the shifts of Time, and what shall proceed from it." Thereupon the geomantists struck their sand-boards and the astrophils ascertained their ascendants and they drew the horoscope of the babe unborn, and said to the sovran, "O King of the Age and Lord of the Time and the Tide, verily the child to which the Queen shall presently give birth will be a boy and 't will be right for thee to name him Zayn al-Asnám —Zayn of the Images." Then spake the geomantists, saying, "Know then, Ho thou the King, that this little one shall approve him when grown to man's estate valiant and intelligent ; but his days shall happen upon sundry troubles and travails, and yet if he doughtily fight against all occurrence he shall become the most opulent of the Kings of the World." Exclaimed the Sultan, "An the child approve himself valorous, as ye have announced, then the toil and moil which shall be his lot may be held for naught, inasmuch as calamities but train and strengthen the sons of the Kings."² Shortly after this the Queen gave birth to a man-child, and Glory be to Him who fashioned the babe with such peerless beauty and loveliness ! The King named his son

¹ For notes on Geomancy (Zarb Raml) see vol. iii. 269.

² The Hindostani Version enlarges upon this:—"Besides this, kings cannot escape perils and mishaps which serve as warnings and examples to them when dealing their decrees."

Zayn al-Asnam, and presently he became even as the poets sang of one of his fellows in semblance :—

He showed ; and they cried, “ Be Allah blest ! * And who made him and formed him His might attest !
This be surely the lord of all loveliness ; o And all others his lieges and thralls be confess.

Then Zayn al-Asnam grew up and increased until his age attained its fifteenth year, when his sire the Sultan appointed for him an experienced governor, one versed in all the sciences and philosophies ;¹ who fell to instructing him till such times as he waxed familiar with every branch of knowledge, and in due season he became an adult. Thereupon the Sultan bade summon his son and heir to the presence together with the Lords of his land and the Notables of his lieges and addressed him before them with excellent counsel saying, “ O my son, O Zayn al-Asnam, seeing that I be shotten in years and at the present time sick of a sickness which haply shall end my days in this world and which anon shall seat thee in my stead, therefore, I bequeath unto thee the following charge. Beware, O my son, lest thou wrong any man, and incline not to cause the poor complain ; but do justice to the injured after the measure of thy might. Furthermore, have a care lest thou trust to every word spoken to thee by the Great ; but rather lend thou ever an ear unto the voice of the general ; for that thy Grandees will betray thee as they seek only whatso suiteth them, not that which suiteth thy subjects.” A few days after this time the old Sultan’s distemper increased and his life-term was fulfilled and he died ; whereupon his son, Zayn al-Asnam, arose and donned mourning-dress for his father during six days ; and on the seventh he went forth to the Divan and took seat upon the throne of his Sultanate. He also held a levée

¹ In the XIXth century we should say “ All the —ologies.”

wherein were assembled all the defenders of the realm, and the Ministers and the Lords of the land came forward and condoled with him for the loss of his parent and wished him all good fortune and gave him joy of his kingship and dominion and prayed for his endurance in honour and his permanence in prosperity.— And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Four Hundred and Ninety-eighth Night,

QUOTH Dunyazad, “O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night;” and quoth Shahrazad:—It hath reached me, O King of the Age, that Zayn al-Asnam seeing himself in this high honour and opulence¹ and he young in years and void of experience, straightway inclined unto lavish expenditure and commerce with the younglings, who were like him and fell to wasting immense wealth upon his pleasures; and neglected his government, nor paid aught of regard to his subjects.² Thereupon the Queen-mother began to counsel him, and forbid him from such ill courses, advising him to abandon his perverse inclinations and apply his mind to rule and commandment, and to further the policy of his kingdom, lest the lieges repudiate him and rise up against him and depose him. But he would on no wise hearken to a single

¹ In the Hindostani Version he begins by “breaking the seal which had been set upon the royal treasury.”

² “Three things” (says Sa’di in the Gulistan) “lack permanency, Wealth without trading, Learning without disputation, Government without justice.” (chap. viii. max. 8). The Bakhtiyár-náneh adds that “Government is a tree whose root is legal punishment (Siyásat); its root-end is justice; its bough, mercy; its flower, wisdom; its leaf, liberality; and its fruit, kindness and benevolence. The foliage of every tree whose root waxeth dry (lacketh sap) taketh a yellow tint and beareth no fruit.”

of her words and persisted in his ignorant folly ; whereat the folk murmured, inasmuch as the Lords of the land had put forth their hands to tyranny and oppression when they saw the King lacking in regard for his Ryots. And presently the commons rose up against Zayn al-Asnam and would have dealt harshly with him had not his mother been a woman of wits and wisdom and contrivance, dearly loved of the general. So she directed the malcontents aright and promised them every good : then she summoned her son Zayn al-Asnam and said to him, "Behold, O my child, that which I foretold for thee, to wit that thou wastest thy realm and lavished thy life to boot by persevering in what ignorance thou art ; for that thou hast placed the governance of thy Kingdom in the hands of inexperienced youth and hast neglected the elders and hast dissipated thy moneys and the moneys of the monarchy, and thou hast lavished all thy treasure upon wilfulness and carnal pleasuring." Zayn al-Asnam, awaking from the slumber of negligence, forthright accepted his mother's counsel and, faring forth at once to the Díwán,¹ he entrusted the management of the monarchy to certain old officers, men of intelligence and experience. But he acted on this wise only after Bassorah-town was ruined, inasmuch as he had not turned away from his ignorant folly before he had wasted and spoiled all the wealth of the Sultanate, and he had become utterly impoverished. Thereupon the Prince fell to repenting and regretting that which had been done by him, until the repose of sleep was destroyed for him and he shunned meat and drink ; nor did this cease until one night of the nights which had sped in such grief and thoughtfulness and vain regret until dawn drew nigh and his eyelids closed for a little while. Then an

¹ For this word, see vol. ix. 108. It is the origin of the Fr. "Douane" and the Italian "Dogana" through the Spanish Aduana (Ad-Díwán) and the Provencal "Doana." Ménage derives it from the Gr. δοκάνη=a place where goods are received, and others from "Doge" (Dux) for whom a tax on merchandise was levied at Venice. Littré (s. v.) will not decide, but rightly inclines to the Oriental origin.

old and venerable Shaykh appeared to him in vision¹ and said to him, “O Zayn al-Asnam, sorrow not; for after sorrow however sore cometh naught but joyance; and, would’st thou win free of this woe, up and hie thee to Egypt where thou shalt find hoards of wealth which shall replace whatso thou hast wasted and will double it more than twofold.” Now when the Prince was aroused from his sleep he recounted to his mother all he had seen in his dream; but his parent began to laugh at him, and he said to her, “Mock me not: there is no help but that I wend Egypt-wards.” Rejoined she, “O my son, believe not in swevens which be mere imbroglios of sleep and lying phantasies;” and he retorted saying, “In very sooth my vision is true and the man whom I saw therein is of the Saints of Allah and his words are veridical.” Then on a night of the nights mounting horse alone and privily, he abandoned his Kingdom and took the highway to Egypt; and he rode day and night until he reached Cairo-city. He entered it and saw it to be a mighty fine capital; then, tethering his steed he found shelter in one of its Cathedral-mosques, and he worn out by weariness; however, when he had rested a little he fared forth and bought himself somewhat of food. After eating, his excessive fatigue caused him fall asleep in the mosque; nor had he slept long ere the Shaykh² appeared to him a second time in vision and said to him, “O Zayn al-Asnam,”—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ A Hadis says, “The dream is the inspiration of the True Believer;” but also here, as the sequel shows, the Prince believed the Shaykh to be the Prophet, concerning whom a second Hadis declares, “Whoso seeth me in his sleep seeth me truly, for Satan may not assume my semblance.” See vol. iv. 287. The dream as an inspiration shows early in literature, e.g.

—καὶ γάρ ὅναρ ἐκ Διός ἔστιν (Il. i. 63).

and —@εῖός μοι ἐνύπνιον ἡλθεν “Ονειρος (Il. ii. 55).

in which the Dream is Διός ἄγγελος.

² In the Hindostani Version he becomes a Pír=saint, spiritual guide.

Now when it was the Four Hundred and Ninety-ninth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad :—It hath reached me, O King of the Age, that the Shaykh again appeared to the Prince in a vision and said to him, "O Zayn al-Asnam, thou hast obeyed me in whatso I bade thee and I only made trial of thee to test an thou be valiant or a craven. But now I wot thy worth, inasmuch as thou hast accepted my words and thou hast acted upon my advice: so do thou return straightway to thy capital and I will make thee a wealthy ruler, such an one that neither before thee was any king like unto thee nor shall any like unto thee come after thee." Hereat Zayn al-Asnam awoke and cried "Bismillah,—in the name of Allah, the Compassionating, the Compassionate—what be this Shaykh who verily persecuted me until I travelled to Cairo ; and I having faith in him and holding that he was either the Apostle (whom Allah save and assain !) or one of the righteous Hallows of God ; and there is no Majesty and there is no Might save in Allah, the Glorious, the Great ! By the Lord, but I did right well in not relating my dream to any save to my mother and in warning none of my departure. I had full faith in this oldster ; but now, meseemeth, the man is not of those who know the Truth (be He extolled and exalted !); so by Allah I will cast off all confidence in this Shaykh and his doings." With this resolve the Prince slept that night in the Mosque and on the morrow took horse and after a few days of strenuous travel arrived at his capital Bassorah. Herein he entered by night, and forthright went in to his mother who asked him, "Say me, hast thou won aught of whatso the Shaykh promised thee ?" and he answered her by acquainting her with all his adventure. Then she applied her to consoling and

comforting him, saying, “Grieve not, O my son; if Almighty Allah have apportioned unto thee aught thou shalt obtain it without toil and travail.¹ But I would see thee wax sensible and wise, abandoning all these courses which have landed thee in poverty, O my son; and shunning songstresses and commune with the inexperienced and the society of loose livers, male and female. All such pleasures as these are for the sons of the ne'er-do-well, not for the scions of the Kings thy peers.” Herewith Zayn al-Asnam sware an oath to bear in mind all she might say to him, never to gainsay her commandments, nor deviate from them a single hair’s breadth; to abandon all she should forbid him, and to fix his thoughts upon rule and governance. Then he address himself to sleep, and as he slumbered, the Shaykh appeared to him a third time in vision, and said, “O Zayn al-Asnam, O thou valorous Prince; this very day, as soon as thou shalt have shaken off thy drowsiness, I will fulfil my covenant with thee. So take with thee a pickaxe, and hie to such a palace of thy sire, and turn up the ground, searching it well in such a place where thou wilt find that which shall enrich thee.” As soon as the Prince awoke, he hastened to his mother in huge joy and told her his tale; but she fell again to laughing at him, and saying, “O my child, indeed this old man maketh mock of thee and naught else; so get thyself clear of him.” But Zayn al-Asnam replied, “O mother mine, verily this Shaykh is soothfast and no liar: for the first time he but tried me and now he proposeth to perform his promise.” Whereto his mother, “At all events, the work is not wearisome; so do thou whatso thou willest even as he bade thee. Make the trial and Inshallah—God willing—return to me rejoicing; yet sore I fear lest thou come back to me and say:—Sooth thou hast

¹ A favourite sentiment. In Sir Charles Murray’s excellent novel, “*Hassan: or, the Child of the Pyramid*,” it takes the form, “what’s past is past and what is written is written and shall come to pass.”

spoken in thy speech, O my mother!" However Zayn al-Asnam took up a pickaxe and, descending to that part of the palace where his sire lay entombed, began to dig and to delve ; nor had he worked a long while¹ ere, lo and behold ! there appeared to him a ring bedded in a marble slab. He removed the stone and saw a ladder-like flight of steps whereby he descended until he found a huge souterrain all pillar'd and propped with columns of marble and alabaster. And when he entered the inner recesses he saw within the cave-like souterrain a pavilion which bewildered his wits, and inside the same stood eight jars² of green jasper. So he said in his mind, "What may be these jars and what may be stored therein?"—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the full Five Hundredth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad :—It hath reached me, O King of the Age, that when Zayn al-Asnam saw the jars, he came forwards and unlidding them found each and every full of antique³ golden pieces ; so he hent a few in hand and going to his mother gave of them to her saying, "Hast thou seen, O my mother?" She marvelled at the matter and made answer,

¹ In the H. V. the Prince digs a vat or cistern-shaped hole a yard deep. Under the ringed slab he also finds a door whose lock he breaks with his pickaxe and seeing a staircase of white marble lights a candle and reaches a room whose walls are of porcelain and its floor and ceiling are of crystal.

² Arab. Khawábi (plur. of Khábiyah) large jars usually of pottery. In the H. V. four shelves of mother o' pearl support ten jars of porphyry ranged in rows and the Prince supposes (with Galland) that the contents are good old wine.

³ Arab. "'Atik" : the superficial similarity of the words has produced a new noun in Arabic, e.g. Abú Antiká=father of antiquities, a vendor of such articles mostly modern, "brand-new and intensely old."

“ Beware, O my son, of wasting this wealth as thou dissipated^{ed} other aforetime ; ” whereupon her son sware to her an oath saying, “ Have no care, O my mother, nor be thy heart other than good before me ; and I desire that thou also find satisfaction in mine actions.” Presently she arose and went forth with him, and the twain descended into the cavern-like souterrain and entered the pavilion, where the Queen saw that which wildereth the wits ; and she made sure with her own eyes that the jars were full of gold. But while they enjoyed the spectacle of the treasure behold, they caught sight of a smaller jar wondrously wrought in green jasper ; so Zayn al-Asnam opened it and found therein a golden key ; whereupon quoth the Queen-mother, “ O my son, needs must this key have some door which it unlocketh.” Accordingly they sought all about the souterrain and the pavilion to find if there be a door or aught like thereto, and presently, seeing a wooden lock fast barred, they knew wherefor the key was intended. Presently the Prince applied it and opened the lock, whereupon the door of a palace gave admittance, and when the twain entered they found it more spacious than the first pavilion and all illumined with a light which dazed the sight ; yet not a wax-candle lit it up nor indeed was there a recess for lamps. Hereat they marvelled and meditated and presently they discovered eight images¹ of precious stones, all seated upon as many golden thrones, and each and every was cut of one solid piece ; and all the stones were pure and of the finest water and most precious of price. Zayn al-Asnam was confounded hereat and said to his mother, “ Whence could my sire have obtained all these rare things ? ” And the twain took their

¹ In the text “ Ashkhás ” (plural of *Shakhs*) vulgarly used, throughout India, Persia and other Moslem realms, in the sense of persons or individuals. For its lit. sig. see vols. iii. 26 ; and viii. 159. The H. V. follows Galland in changing to pedestals the Arab. thrones, and makes the silken hanging a “ piece of white satin ” which covers the unoccupied base.

pleasure in gazing at them and considering them and both wondered to see a ninth throne unoccupied, when the Queen espied a silken hanging whereon was inscribed:—O my son, marvel not at this mighty wealth which I have acquired by sore stress and striving travail. But learn also that there existeth a Ninth Statue whose value is twenty-fold greater than these thou seest and, if thou would win it, hie thee again to Cairo-city. There thou shalt find a whilome slave of mine Mubárik¹ hight and he will take thee and guide thee to the Statue; and 'twill be easy to find him on entering Cairo: the first person thou shalt accost will point out the house to thee, for that Mubarak is known throughout the place. When Zayn al-Asnam had read this writ he cried, “O my mother, 'tis again my desire to wend my way Cairo-wards and seek out this image; so do thou say how seest thou my vision, fact or fiction, after thou assuredst me saying:—This be an imbroglio of sleep? However, at all events, O my mother, now there is no help for it but that I travel once more to Cairo.” Replied she, “O my child, seeing that thou be under the protection of the Apostle of Allah (whom may He save and assain!) so do thou fare in safety, while I and thy Wazir will order thy reign in thine absence till such time as thou shalt return.” Accordingly the Prince went forth and gat him ready and rode on till he reached Cairo where he asked for Mubarak’s house. The folk answered him saying, “O my lord, this be a man than whom none is wealthier or greater in boon deeds and bounties, and his home is ever open to the stranger.” Then they showed him the way and he followed it till he came to Mubarak’s mansion where he knocked at the door and a slave of the black slaves opened to him.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ The blessed or well-omened: in these days it is mostly a servile name, e.g. Sidi Mubárik Bombay. See vol. ix. 58, 330.

Now when it was the Five Hundred and First Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night;" and quoth Shahrazad:—It hath reached me, O King of the Age, that Zayn al-Asnam knocked at the door when a slave of Mubarak's black slaves came out to him and opening asked him, "Who¹ art thou and what is it thou wantest?" The Prince answered, "I am a foreigner from a far country, and I have heard of Mubarak thy lord that he is famed for liberality and generosity; so that I come hither purposing to become his guest." Thereupon the chattel went in to his lord and, after reporting the matter to him, came out and said to Zayn al-Asnam, "O my lord, a blessing hath descended upon us by thy footsteps. Do thou enter, for my master Mubarak awaiteth thee." Therewith the Prince passed into a court spacious exceedingly and all beautified with trees and waters, and the slave led him to the pavilion wherein Mubarak was sitting. As the guest came in the host straightway rose up and met him with cordial greeting and cried, "A benediction hath alighted upon us and this night is the most benedight of the nights by reason of thy coming to us! So who art thou, O youth, and whence is thine arrival and whither is thine intent?" He replied, "I am Zayn al-Asnam and I seek one Mubarak, a slave of the Sultan of Bassorah who deceased a year ago, and I am his son." Mubarak rejoined, "What sayest thou? Thou the son of the King of Bassorah?" and the other retorted, "Yea, verily I am his son."² Quoth Mubarak, "In good sooth my late lord the King

¹ In the text "Min" for "Man," a Syro-Egyptian form, common throughout this MS.

² "Ay Ni'am," an emphatic and now vulgar expression.

of Bassorah left no son known to me ! But what may be thine age, O youth ?" "Twenty years or so," quoth the Prince, presently adding, "But thou, how long is it since thou leftest my sire ?" "I left him eighteen years ago," said the other ; "but, O my child Zayn al-Asnam, by what sign canst thou assure me of thy being the son of my old master, the Sovran of Bassorah ?" Said the Prince, "Thou alone knowest that my father laid out beneath his palace a souterrain,¹ and in this he placed forty jars of the finest green jasper, which he filled with pieces of antique gold, also that within a pavilion he builded a second palace and set therein eight images of precious stones, each one of a single gem, and all seated upon royal seats of placer-gold.² He also wrote upon a silken hanging a writ which I read and which bade me repair to thee and thou wouldst inform me concerning the Ninth Statue whereabouts it may be, assuring me that it is worth all the eight." Now when Mubarak heard these words, he fell at the feet of Zayn al-Asnam and kissed them exclaiming, "Pardon me, O my lord, in very truth thou art the son of my old master ;" adding, presently, "I have spread, O my lord, a feast³ for all the Grandees of Cairo and I would that thy Highness honour it by thy presence." The Prince replied, "With love and the best will." Thereupon Mubarak arose and forewent Zayn al-Asnam to the saloon which was full of the Lords of the land there gathered together, and here he seated himself after stablishing Zayn al-Asnam in the place of honour. Then he bade the tables be spread and the feast be served and he waited upon the Prince with arms crossed behind.

¹ The MS. here has "Imárah" = a building, probably a clerical error for Maghárah, a cave, a souterrain.

² Arab. "Zahab-raml," explained in "Alaeddin." So Al-Mutanabbi sang :—

"I become not of them because homed in their ground : • Sandy earth is the gangue wherein gold is found."

³ Walímah prop. = a marriage-feast. For the different kinds of entertainments see vols. vi. 74; viii. 231.

his back¹ and at times falling upon his knees. So the Grandees of Cairo marvelled to see Mubarak, one of the great men of the city, serving the youth and wondered with extreme wonderment, unknowing whence the stranger was.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Second Night,

QUOTH Dunyazad, “O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night,” and quoth Shahrazad :—It hath reached me, O King of the Age, that Mubarak fell to waiting upon Zayn al-Asnam the son of his old lord, and the Grandees of Cairo there sitting marvelled to see Mubarak, one of the great men of the city, serving the youth and wondered with extreme wonderment, unknowing whence the stranger was. After this they ate and drank and supped well and were cheered till at last Mubarak turned towards them and said, “O folk, admire not that I wait upon this young man with all worship and honour, for that he is the son of my old lord, the Sultan of Bassorah, who bought me with his money and who died without manumitting me. I am, therefore, bound to do service to his son, this my young lord, and all that my hand possesseth of money and munition belongeth to him nor own I aught thereof at all, at all.” When the Grandees of Cairo heard these words, they stood up before Zayn al-Asnam and salamed to him with mighty great respect and entreated him with high regard and blessed him. Then said the Prince, “O assembly, I am in the presence of your worships, and be ye my witnesses. O Mubarak, thou art now freed and all thou hast of

¹ Arab. Mukattaf al-Yadayn, a servile posture : see vols. iii. 218 ; ix. 320.

goods, gold and gear erst belonging to us becometh henceforth thine own and thou art endowed with them for good each and every. Eke do thou ask whatso of importance thou wouldest have from me, for I will on no wise let or stay thee in thy requiring it.” With this Mubarak arose and kissed the hand of Zayn al-Asnam and thanked him for his boons, saying, “O my lord, I wish for thee naught save thy weal, but the wealth that is with me is altogether overmuch for my wants.” Then the Prince abode with the Freedman four days, during which all the Grandees of Cairo made act of presence day by day to offer their salams as soon as they heard men say, “This is the master of Mubarak and the monarch of Bassorah.” And whenas the guest had taken his rest he said to his host, “O Mubarak, my tarrying with thee hath been long;” whereto said the other, “Thou wottest, O my lord, that the matter whereinto thou comest to enquire is singular-rare, but that it also involveth risk of death, and I know not if thy valour can make the attainment thereto possible to thee.” Rejoined Zayn al-Asnam, “Know, O Mubarak, that opulence is gained only by blood; nor cometh aught upon mankind save by determination and predestination of the Creator (be He glorified and magnified!); so look to thine own stoutness of heart and take thou no thought of me.” Thereupon Mubarak forthright bade his slaves get them ready for wayfare; so they obeyed his bidding in all things and mounted horse and travelled by light and dark over the wildest of wolds, every day seeing matters and marvels which bewildered their wits, sights they had never seen in all their years, until they drew near unto a certain place. There the party dismounted and Mubarak bade the negro slaves and eunuchs abide on the spot, saying to them, “Do ye keep watch and ward over the beasts of burthen and the horses until what time we return to you.” After this the twain set out together afoot and quoth the Freedman to the Prince, “O my lord, here valiancy besitteth, for

that now thou art in the land of the Image¹ thou camest to seek." And they ceased not walking till they reached a lake, a long water and a wide, where quoth Mubarak to his companion, "Know, O my lord, that anon will come to us a little craft bearing a banner of azure tinct and all its planks are of chaunders and lign-aloes of Comorin, the most precious of woods. And now I would charge thee with a charge the which must thou most diligently observe." Asked the other, "And what may be this charge?" Whereto Mubarak answered, "Thou wilt see in that boat a boatman² whose fashion is the reverse of man's; but beware, and again I say beware, lest thou utter a word, otherwise he will at once drown us.³ Learn also that this stead belongeth to the King of the Jinns and that everything thou beholdest is the work of the Jánn."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Third Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad:—It hath reached me, O King of the Age, that Mubarak and Zayn al-Asnam came upon a lake where, behold, they found a little craft whose planks were of chaunders and lign-aloes of Comorin and therein stood a ferryman with the head of an elephant while the rest of his body wore the semblance of a lion.⁴ Presently he

¹ Here the Arabic has the advantage of the English; "Shakhs" meaning either a person or an image. See *supra*, p. 12.

² Arab. "Kawárijí"=one who uses the paddle, a paddler, a rower.

³ In the Third Kalandar's Tale (vol. i. 143) Prince 'Ajib is forbidden to call upon the name of Allah, under pain of upsetting the skiff paddled by the man of brass. Here the detail is omitted.

⁴ Arab. "Wahsh," which Galland translates "Tiger," and is followed by his Hind. translator.

approached them and winding his trunk around them ¹ lifted them both into the boat and seated them beside himself: then he fell to paddling till he passed through the middle of the lake and he ceased not so doing until he had landed them on the further bank. Here the twain took ground and began to pace forwards, gazing around them the while and regarding the trees which bore for burthen ambergris and lign-aloes, sandal, cloves and gelsamine,² all with flowers and fruits bedrest whose odours broadened the breast and excited the sprite. There also the birds warbled, with various voices, notes ravishing and rapturing the heart by the melodies of their musick. So Mubarak turned to the Prince and asked him saying, "How seest thou this place, O my lord?" and the other answered, "I deem, O Mubarak, that in very truth this be the Paradise promised to us by the Prophet (whom Allah save and assain!)." Thence they fared forwards till they came upon a mighty fine palace all builded of emeralds and rubies with gates and doors of gold refined: it was fronted by a bridge one hundred and fifty cubits long to a breadth of fifty, and the whole was one rib of a fish.³ At the further end thereof stood innumerable hosts of the Jann, all frightful of favour and fear-inspiring of figure and each and every hent in hand javelins of steel which flashed to the sun like December leven. Thereat quoth the Prince to his companion, "This be a spectacle which ravisheth the wits;" and quoth Mubarak, "It now behoveth that we abide in our places nor advance further lest there happen to us some mishap; and may Allah vouchsafe to us safety!" Herewith he brought forth his

¹ Arab. "Laffa 'l-isnayn bi-zulūmati-h," the latter word = Khurtūm, the trunk of an elephant, from Zalm = the dewlap of sheep or goat.

² In the text "Yámin," a copyist's error, which can mean nothing else but "Yasimín."

³ The H. V. rejects this detail for "a single piece of mother-o'-pearl twelve yards long," etc. Galland has *une seule écaille de poisson*. In my friend M. Zotenberg's admirable translation of Tabari (i. 52) we read of a bridge at Baghdad made of the ribs of Og bin 'Unk- (= Og of the Neck), the fabled King of Bashan.

pouch four strips of a yellow silken stuff and zoning himself with one threw the other over his shoulders;¹ and he gave the two remaining pieces to the Prince that he might do with them on-like wise. Next he dispread before either of them a waist shawl² of white sendal and then he pulled out of his poke sundry precious stones and scents and ambergris and eagle-wood;³ and, lastly, each took seat upon his sash, and when both were ready Mubarak repeated the following words to the Prince and taught him to pronounce them before the King of the Jann:—"O my lord, Sovran of the Spirits, we stand within thy precincts and we throw ourselves on thy protection;" whereto Zayn al-Asnam added, "And I adjure him earnestly that he accept of us." But Mubarak rejoined, "O my lord, by Allah I am in sore fear. Hear me! An he determine to accept us without hurt or harm he will approach us in the semblance of a man rare of beauty and comeliness but, if not, he will assume a form frightful and terrifying. Now an thou see him in his favourable shape do thou arise forthright and salam to him and above all things beware lest thou step beyond this thy cloth." The Prince replied, "To hear is to obey," and the other continued, "And let thy salam to him be thy saying, "O King of the Sprites and Sovran of the Jann and Lord of Earth, my sire, the whilome Sultan of Bassorah, whom the Angel of Death hath removed (as is not hidden from thy Highness) was ever taken under thy protection and I, like him, come to thee sueing the same safeguard."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ I have noted that this is the primitive attire of Eastern man in all hot climates, and that it still holds its ground in that grand survival of heathenry, the Meccan Pilgrimage. In Galland the four strips are of *taffetas jaune*, the Hind. "Tafti."

² The word is *Hizám* = girdle, sash, waist-belt, which Galland turns into *nappes*. The object of the cloths edged with gems and gums was to form a barrier excluding hostile Jinns: the European magician usually drew a magic circle.

³ This is our corruption of the Malay *Aigla* = sandal wood. See vol. ix. 150.

Now when it was the Five Hundred and Fourth Night.

QUOTH Dunyazad, "O sister mine, and thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad :—It hath reached me, O King of the Age, that Mubarak fell to lessoning Zayn al-Asnam how he should salute the King of the Jinns, and pursued, "Likewise, O my lord, if he hail us with gladsome face of welcome he will doubtless say thee :—Ask whatso thou wantest of me! and the moment he giveth thee his word do thou at once prefer thy petition saying, O my lord, I require of thy Highness the Ninth Statue than which is naught more precious in the world, and thou didst promise my father to vouchsafe me that same." And after this Mubarak instructed his master how to address the King and crave of him the boon and how to bespeak him with pleasant speech. Then he began his conjurations and fumigations and adjurations and recitations of words not understood of any, and but little time elapsed before cold rain down railed and lightning flashed and thunder roared and thick darkness veiled earth's face. Presently came forth a mighty rushing wind and a voice like an earthquake, the quake of earth on Judgment Day.¹ The Prince, seeing these horrors and sighting that which he had never before seen or heard, trembled for terror in every limb ; but Mubarak fell to laughing at

¹ Lit.=the Day of Assembly, "Yaum al-Mahshar." These lines were translated at Cannes on Feb. 22nd, 1886, the day before the earthquake which brought desolation upon the Riviera. It was a second curious coincidence. On Thursday, July 10th, 1863—the morning when the great earthquake at Accra laid in ruins the town and the stout old fort built in the days of James II—I had been reading the Koranic chapter entitled "Earthquakes" (No. xcix) to some Moslem friends who had visited my quarters. Upwards of a decade afterwards I described the accident in "Ocean Highways," (New Series, No. II., Vol. I. pp. 448—461), owned by Trübner & Co., and edited by my friend Clements Markham, and I only regret that this able Magazine has been extinguished by that dullest of Journals, "Proceedings of the R. S. S. and monthly record of Geography."

him and saying “ Fear not, O my lord : that which thou dreadest is what we seek, for to us it is an earnest of glad tidings and success ; so be thou satisfied and hold thyself safe.”¹ After this the skies waxed clear and serene exceedingly while perfumed winds and the purest scents breathed upon them ; nor did a long time elapse ere the King of the Jann presented himself under the semblance of a beautiful man who had no peer in comeliness save and excepting Him who lacketh likeness and to Whom be honour and glory ! He gazed at Zayn al-Asnam with a gladsome aspect and a riant, whereat the Prince arose forthright and recited the string of benedictions taught to him by his companion and the King said to him with a smiling favour, “ O Zayn al-Asnam, verily I was wont to love thy sire, the Sultan of Bassorah and, when he visited me ever, I used to give him an image of those thou sawest, each cut of a single gem ; and thou also shalt presently become to me honoured as thy father and yet more. Ere he died I charged him to write upon the silken curtain the writ thou readest and eke I gave promise and made covenant with him to take thee like thy parent under my safeguard and to gift thee as I gifted him with an image, to wit, the ninth, which is of greater worth than all those viewed by thee. So now ’tis my desire to stand by my word and to afford thee my promised aid.”——And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifth Night,

QUOTH Dunyazad, “ O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night,” and quoth Shahrazad :——It hath reached me, O King of the Age, that the Lord of the Jann said to

¹ Galland has *un tremblement pareil à celui qu’Israfyel (Isrâfil) doit causer le jour du jugement.*

the Prince, I will take thee under my safeguard and the Shaykh thou sawest in thy swevens was myself and I also 'twas who bade thee dig under thy palace down to the souterrain wherein thou sawest the crocks of gold and the figures of fine gems. I also well know wherefore thou art come hither and I am he who caused thee come and I will give thee what thou seekest, for all that I would not give it to thy sire. But 'tis on condition that thou return unto me bringing a damsel whose age is fifteen, a maiden without rival or likeness in loveliness ; furthermore she must be a pure virgin and a clean maid who hath never lusted for male nor hath ever been solicited of man ;¹ and lastly, thou must keep faith with me in safeguarding the girl whenas thou returnest hither and beware lest thou play the traitor with her whilst thou bringest her to me." To this purport the Prince sware a mighty strong oath adding, " O my lord, thou hast indeed honoured me by requiring of me such service, but truly 'twill be right hard for me to find a fair one like unto this ; and, grant that I find one perfectly beautiful and young in years after the requirement of thy Highness, how shall I weet if she ever longed for mating with man or that male never lusted for her ?" Replied the King, " Right thou art, O Zayn al-Asnam, and verily this be a knowledge whereunto the sons of men may on no wise attain. However, I will give thee a mirror² of my own whose

¹ The idea is Lady M. W. Montague's ("The Lady's Resolve.")

In part she is to blame that has been tried :

He comes too near that comes to be denied.

As an unknown correspondent warns me the sentiment was probably suggested by Sir Thomas Overbury ("A Wife." St. xxxvi):—

—In part to blame is she
Which hath without consent bin only tride :
He comes too near that comes to be denide.

² These highly compromising magical articles are of many kinds. The ballad of The Boy and the Mantle is familiar to all, how in the case of Sir Kay's lady :—

When she had tane the mantle
With purpose for to wear ;
It shrank up to her shoulder
And left her backside bare.

Percy, Vol. I., I and Book III.

virtue is this. When thou shalt sight a young lady whose beauty and loveliness please thee, do thou open the glass¹, and, if thou see therein her image clear and undimmed, do thou learn forthright that she is a clean maid without aught of defect or default and endowed with every praiseworthy quality. But if, contrariwise, the figure be found darkened or clothed in uncleanness, do thou straightway know that the damsel is sullied by soil of sex. Shouldst thou find her pure and gifted with all manner good gifts, bring her to me but beware not to offend with her and do villainy, and if thou keep not faith and promise with me bear in mind that thou shalt lose thy life." Hereupon the Prince made a stable and solemn pact with the King, a covenant of the sons of the Sultans which may never be violated.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixth Night,

QUOTH Dunyazad, O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad :—It hath reached

Percy derives the ballad from "Le Court Mantel," an old French piece and Mr. Evans (Specimens of Welsh Poetry) from an ancient MS. of Tegan Earfron, one of Arthur's mistresses, who possessed a mantle which would not fit immodest women. See also in Spenser, Queen Florimel's Girdle (F. Q. iv. 5, 3), and the detective is a horn in the Morte d'Arthur, translated from the French, temp. Edward IV., and first printed in A.D. 1484. The Spectator (No. 579) tells us "There was a Temple upon Mount *Etna* which was guarded by dogs of so exquisite a smell, that they could discover whether the Persons who came thither were chaste or not;" and that they caused, as might be expected, immense trouble. The test-article becomes in the Tuti-námel the Tank of Trial at Agra; also a nosegay which remains fresh or withers; in the Kathá Sarit Ságara, the red lotus of Shiva; a shirt in Story lxix. *Gesta Romanorum*; a cup in Ariosto; a rose-garland in "The Wright's Chaste Wife," edited by Mr. Furnival for the Early English Text Society; a magic picture in Bandello, Part I., No. 21; a ring in the Pentamerone, of Basile; and a distaff in "L'Adroite Princesse," a French imitation of the latter.

¹ Looking glasses in the East are mostly made, like our travelling mirrors, to open and shut.

me, O King of the Age, that the Prince Zayn al-Asnam made a stable and trustworthy compact to keep faith with the King of the Jann and never to play traitor thereto, but to bring the maid *en tout bien et tout honneur* to that potentate who made over to him the mirror saying, “O my son, take this looking-glass whereof I bespeak thee and depart straightway.” Thereupon the Prince and Mubarak arose and, after blessing him, fared forth and journeyed back until they made the lakelet, where they sat but a little ere appeared the boat which had brought them bearing the Jinni with elephantine head and leonine body, and he was standing up ready for paddling.¹ The twain took passage with him (and this by command of the King of the Jann) until they reached Cairo and returned to their quarters, where they abode whilst they rested from the travails of travel. Then the Prince turned to his companion and said, “Arise with us and wend we to Baghdad²-city that we may look for some damsel such as the King describeth!” and Mubarak replied, “O my lord, we be in Cairo, a city of the cities, a wonder of the world, and here no doubt there is but that I shall find such a maiden, nor is there need that we fare therefor to a far country.” Zayn al-Asnam rejoined, “True for thee, O Mubarak, but what be the will and the way whereby to hit upon such a girl, and who shall go about to find her for us?” Quoth the other, “Be not beaten and broken down, O my lord, by such difficulty: I have by me here an ancient dame (and cursed be the same!) who maketh marriages, and she is past mistress in wiles and guiles; nor will she

¹ In Eastern countries the oarsman stands to his work and lessens his labour by applying his weight which cannot be done so forcibly when sitting even upon the sliding-seat. In rowing as in swimming we have forsaken the old custom and have lost instead of gaining.

² I have explained this word in vol. iii. 100; viii. 51, etc., and may add the interpretation of Mr. L. C. Casartelli (p. 17) “*La Philosophie Religieuse du Mazdésisme, etc.*, Paris Maisonneuve, 1884.” “A divine name, which has succeeded little (?) is the ancient title *Bagh*, the O. P. *Baga* of the Cuneiforms (*Baga vazraka Auramazda, etc.*) and the *Bagha* of the Avesta, whose memory is preserved in Baghdad—the city created by the Gods (?). The Pahlevi books show the word in the compound *Baghōbakht*, lit. = what is granted by the Gods, popularly, Providence.”

be hindered by the greatest of obstacles.”¹ So saying, he sent to summon the old trot, and informed her that he wanted a damsel perfect of beauty and not past her fifteenth year, whom he would marry to the son of his lord; and he promised her sumptuous Bakhshish and largesse if she would do her very best endeavour. Answered she, “O my lord, be at rest: I will presently contrive to satisfy thy requirement even beyond thy desire; for under my hand are damsels unsurpassable in beauty and loveliness, and all be the daughters of honourable men.” But the old woman, O Lord of the Age, knew naught anent the mirror. So she went forth to wander about the city and work on her well-known ways.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventh Night,

QUOTH Dunyazad, “O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night,” and quoth Shahrazad:—It hath reached me, O King of the Age, that the old woman went forth to work on her well-known ways, and she wandered about town to find a maiden for the Prince Zayn al-Asnam. Whatever notable beauty she saw she would set before Mubarak; but each semblance as it was considered in the mirror showed exceeding dark and dull, and the inspector would dismiss the girl. This endured until the crone had brought to him all the damsels in Cairo, and not one was found whose reflection in the mirror showed clear-bright and whose honour was pure and clean, in fact such an one as described by the King of the Jann. Herewith Mubarak, seeing that he had

¹ The H.V. makes the old woman a “finished procuress whose skill was unrivalled in that profession.”

not found one in Cairo to please him, or who proved pure and unsullied as the King of the Jann had required, determined to visit Baghdad: so they rose up and equipped them and set out and in due time they made the City of Peace where they hired them a mighty fine mansion amiddlemost the capital. Here they settled themselves in such comfort and luxury that the Lords of the land would come daily to eat at their table, even the thirsty and those who went forth betimes,¹ and what remained of the meat was distributed to the mesquin and the miserable; also every poor stranger lodging in the Mosques would come to the house and find a meal. Therefore the bruit of them for generosity and liberality went abroad throughout the city and won for them notable name and the fairest of fame; nor did any ever speak of aught save the beneficence of Zayn al-Asnam and his generosity and his opulence. Now there chanced to be in one of the cathedral-mosques an Imám,² Abu Bakr hight, a ghostly man passing jealous and fulsome, who dwelt hard by the mansion wherein the Prince and Mubarak abode; and he, when he heard of their lavish gifts and alms deeds, and honourable report, smitten by envy and malice and hatred, fell to devising how he might draw them into some calamity that might despoil the goods they enjoyed and destroy their lives, for it is the wont of envy to fall not save upon the fortunate. So one day of the days, as he lingered in the Mosque after mid-afternoon prayer, he came forwards amidst the folk and cried, O ye, my brethren of the Faith which is true and who bear testimony to the unity of the Deity, I would have you to weet that housed in this our quarter are two men which be

¹ In the text “Al-Sádi w’al-Ghádí;” the latter may mean those who came for the morning meal.

² An antistes, a leader in prayer (vols. ii. 203, and iv. 227); a reverend, against whom the normal skit is directed. The H. V. makes him a Muezzin, also a Mosque-man; and changes his name to Murad. Imám is a word with a host of meanings, e.g., model (and master), a Sir-Oracle, the Caliph, etc., etc.

strangers, and haply ye have heard of them how they lavish and waste immense sums of money, in fact moneys beyond measure, and for my part I cannot but suspect that they are cutpurses and brigands who commit robberies in their own country and who came hither to expend their spoils.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighth Night,

QUOTH Dunyazad, O sister mine, an thou' be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad :—It hath reached me, O King of the Age, that the Imam in his jealousy of Zayn al-Asnam and Mubarak said to the congregation, "Verily they be brigands and cutpurses ;" adding, "O believers of Mohammed, I counsel you in Allah's name that ye guard yourselves against such accursed ; for haply the Caliph shall in coming times hear of these twain and ye also shall fall with them into calamity,¹ I have hastened to caution you, and having warned you I wash my hands of your business, and after this do ye as ye judge fit." All those present replied with one voice, "Indeed we will do whatso thou wishest us to do, O Abu Bakr!" But when the Imam heard this from them he arose and, bringing forth ink-case and reed-pen and a sheet of paper, began inditing an address to the Commander of the Faithful, recounting all that was against the two strangers. However, by decree of Destiny, Mubarak chanced to be in the Mosque amongst the crowd when he heard the address of the blameworthy Imam and how he purposed applying by letter to the Caliph. So he delayed not at all but returned home forthright

¹ i.e. being neighbours they would become to a certain extent answerable for the crimes committed within the quarter.

and, taking an hundred dinars and packing up a parcel of costly clothes, silver-wrought all, repaired in haste to the reverend's quarters and knocked at the door. The preacher came and opened to him, but sighting Mubarak he asked him in anger, "What is 't thou wantest and who art thou?" Whereto the other answered, "I am Mubarak and at thy service, O my master the Imam Abu Bakr; and I come to thee from my lord the Emir Zayn al-Asnam who, hearing of and learning thy religious knowledge and right fair repute in this city, would fain make acquaintance with thy Worship and do by thee whatso behoveth him. Also he hath sent me to thee with these garments and this spending-money, hoping excuse of thee for that this be a minor matter compared with your Honour's deserts; but, Inshallah, after this he will not fail in whatever to thee is due." As soon as Abu Bakr saw the coin and gold¹ and the bundle of clothes, he answered Mubarak saying, "I crave pardon, O my lord, of thy master the Emir for that I have been ashamed of waiting upon him and repentance is right hard upon me for that I failed to do my devoir by him; wherefore I hope that thou wilt be my deputy in imploring him to pardon my default and, the Creator willing, to-morrow I will do what is incumbent upon me and fare to offer my services and proffer the honour which beseemeth me." Rejoined Mubarak, "The end of my master's wishes is to see thy worship, O my lord Abu Bakr, and be exalted by thy presence and therethrough to win a blessing." So saying he bussed the reverend's hand and returned to his own place. On the next day, as Abu Bakr was leading the dawn-prayer of Friday, he took his station amongst the folk amiddlemost the Mosque and cried, "O, our brethren the Moslems great and small and folk of Mohammed one and all, know ye that envy falleth not save upon the wealthy and praiseworthy and never descendeth upon the mean and miserable. I

¹ Arab. "Nakshat" and "Sifrat."

would have you wot, as regards the two strangers whom yesterday I misspake, that one of them is an Emir high in honour and son of most reputable parents, in lieu of being (as I was informed by one of his enviers) a cutpurse and a brigand. Of this matter I have made certain that 'tis a lying report, so beware lest any of you say aught against him or speak evil in regard to the Emir even as I heard yesterday; otherwise you will cast me and cast yourselves into the sorest of calamities with the Prince of True Believers. For a man like this of exalted degree may not possibly take up his abode in our city of Baghdad unbeknown to the Caliph."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Ninth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad:—It hath reached me, O King of the Age, that Abu Bakr the Imam uprooted on such wise from the minds of men the evil which he had implanted by his own words thrown out against the Emir Zayn al-Asnam. But when he had ended congregational prayers and returned to his home, he donned his long gaberdine¹ and made weighty his skirts and lengthened his sleeves, after which he took the road to the mansion of the Prince; and, when he went in, he stood up before the stranger and did him honour with the highmost distinction. Now Zayn al-Asnam was by nature conscientious albeit young in years; so he returned the Imam Abu Bakr's civilities with all courtesy and, seating him beside himself upon

¹ Arab. "Farajiyah," for which see vol. i. 210, 321.

his high-raised divan, bade bring for him ambergris'd¹ coffee. Then the tables were spread for breakfast and the twain ate and drank their sufficiency, whereafter they fell to chatting like boon companions. Presently the Imam asked the Prince, saying, "O my lord Zayn al-Asnam, doth thy Highness design residing long in this our city of Baghdad?" and the other answered, "Yes indeed,² O our lord the Imam; 'tis my intention to tarry here for a while until such time as my requirement shall be fulfilled." The Imam enquired, "And what may be the requirement of my lord the Emir? Haply when I hear it I may devote my life thereto until I can fulfil it." Quoth the Prince, "My object is to marry a maiden who must be comely exceedingly, aged fifteen years; pure, chaste, virginal, whom man hath never soiled and who during all her days never lusted for male kind: moreover, she must be unique for beauty and loveliness." The Imam rejoined, "O my lord, this be a thing hard of finding indeed, hard exceedingly; but I know a damsel of that age who answereth to thy description. Her father, a Wazir who resigned succession and office of his own freewill, now dwelleth in his mansion jealously overwatching his daughter and her education; and I opine that this maiden will suit the fancy of thy Highness, whilst she will rejoice in an Emir such as thyself and eke her parents will be equally well pleased. The Prince replied, "Inshallah, this damsel whereof thou speakest will suit me and supply my want, and the furtherance of my desire shall be at thy hands. But, O our lord the Imam, 'tis my wish first of all things to look upon her and see if she be pure or otherwise; and, as regarding her singular comeliness, my conviction is that thy work sufficeth and thine avouchment is veridical. Of her purity, however, even thou canst not bear sure and certain testimony in respect to that condition."

¹ For this aphrodisiac see vol. vi. 60.² In the text "Ay ni'am," still a popular expression.

Asked the Imam, “ How is it possible for you, O my lord the Emir, to learn from her face aught of her and her honour; also whether she be pure or not: indeed, if this be known to your Highness you must be an adept in physiognomy.¹ However, if your Highness be willing to accompany me, I will bear you to the mansion of her sire and make you acquainted with him, so shall he set her before you.”—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Tenth Night,

QUOTH Dunyazad, “ O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night,” and quoth Shahrazad :—It hath reached me, O King of the Age, that the Imam Abu Bakr took the Prince and passed with him into the mansion of the Wazir; and, when they entered, both salam’d to the house-master and he rose and received them with greetings especially when he learned that an Emir had visited him and he understood from the Imam that Zayn al-Asnam inclined to wed his daughter. So he summoned her to his presence and she came, whereupon he bade her raise her face-veil; and, when she did his bidding, the Prince considered her and was amazed and perplexed at her beauty and loveliness, he never having seen aught that rivalled her in brightness and brilliancy. So quoth he in his mind, “ Would to Heaven I could win a damsel like this, albeit this one be to me unlawful.” Thinking thus he drew forth the mirror from his pouch and considered her image carefully when, lo and behold! the crystal was bright and clean as virgin silver and when he eyed her semblance in the glass he saw it pure as a white dove’s. Then sent he forthright for the

¹ Arab. “ “Ilm al-Hiah,” gen. translated Astrology, but here meaning scientific Physiognomy. All these branches of science, including Palmistry, are nearly connected; the features and the fingers, mounts, lines, etc. being referred to the sun, moon and planets.

Kazi and witnesses and they knotted the knot and wrote the writ and the bride was duly throned. Presently the Prince took the Wazir his father-in-law into his own mansion, and to the young lady he sent a present of costly jewels and it was a notable marriage-festival, none like it was ever seen ; no, never. Zayn al-Asnam applied himself to inviting the folk right royally and did honour due to Abu Bakr the Imam, giving him abundant gifts, and forwarded to the bride's father offerings of notable rarities. As soon as the wedding ended, Mubarak said to the Prince, "O my lord, let us arise and wend our ways lest we lose our time in leisure, for that we sought is now found." Said the Prince, "Right thou art," and, arising with his companion, the twain fell to equipping them for travel and gat ready for the bride a covered litter¹ to be carried by camels and they set out. Withal Mubarak well knew that the Prince was deep in love to the young lady. So he took him aside and said to him, "O my lord Zayn al-Asnam, I would warn thee and enjoin thee to keep watch and ward upon thy senses and passions and to observe and preserve the pledge by thee plighted to the King of the Jann." "O Mubarak," replied the Prince, "an thou knew the love-longing and ecstasy which have befallen me of my love to this young lady, thou wouldest feel ruth for me ! indeed I never think of aught else save of taking her to Bassorah and of going in unto her." Mubarak rejoined, "O my lord, keep thy faith and be not false to thy pact, lest a sore harm betide thee and the loss of thy life as well as that of the young lady.² Remember the oath thou swarest nor suffer lust³ to lay thy

¹ Arab. "Mihaffah bi-takhtrawán" : see vols. ii. 180 ; v. 175.

² The H. V. is more explicit : "do not so, or the King of the Jānn will slay thee even before thou canst enjoy her and will carry her away."

³ Arab. "Shahwah" the rawest and most direct term. The Moslem religious has no absurd shame of this natural passion. I have heard of a Persian Imam, who suddenly excited as he was sleeping in a friend's house, awoke the master with, "Shahwah dárám" = "I am lustful" and was at once gratified by a "Mut'ah," temporary and extempore marriage to one of the slave-girls. These morganatic marriages are not, I may note, allowed to the Sunnis.

reason low and despoil thee of all thy gains and thine honour and thy life." "Do thou, O Mubarak," retorted the Prince, "become warden over her nor allow me ever to look upon her."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eleventh Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad:—It hath reached me, O King of the Age, that Mubarak, after warning Zayn al-Asnam to protect the virgin-bride against himself, fell also to defending her as his deputy: also he prevented the Prince from even looking upon her. They then travelled along the road unto the Island of the Jann, after¹ they had passed by the line leading unto Misr.² But when the bride saw that the wayfare had waxed longsome nor had beheld her bridegroom for all that time since the wedding-night, she turned to Mubarak and said, "Allah upon thee; inform me, O Mubarak, by the life of thy lord the Emir, have we fared this far distance by commandment of my bridegroom Prince Zayn al-Asnam?" Said he, "Ah, O my lady, sore indeed is thy case to me, yet must I disclose to thee the secret thereof which be this. Thou imaginest that Zayn al-Asnam, the King of Bassorah, is thy bridegroom; but, alas! 'tis not so. He is no husband of thine; nay, the deed he drew up was a mere pretext in the presence of thy parents and thy people; and now thou art going as a bride to the King of the

¹ Arab. "Min ba'di an" for "Min ba'di má"=after that, still popular in the latter broad form.

² The word has been used in this tale with a threefold sense Egypt, old Cairo (Fostat) and new Cairo, in fact to the land and to its capital for the time being.

‘Jann who required thee of the Prince.’ When the young lady heard these words, she fell to shedding tears and Zayn al-Asnam wept for her, weeping bitter tears from the excess of his love and affection. Then quoth the young lady, “Ye have nor pity in you nor feeling for me; neither fear ye aught of Allah that, seeing in me a stranger maiden ye cast me into a calamity like this. What reply shall ye return to the Lord on the Day of Reckoning for such treason ye work upon me?” However her words and her weeping availed her naught, for that they stinted not wayfaring with her until they reached the King of the Jann, to whom they forthright on arrival made offer of her. When he considered the damsel she pleased him, so he turned to Zayn al-Asnam and said to him, “Verily the bride thou broughtest me is exceeding beautiful and passing of loveliness; yet lovelier and more beautiful to me appear thy true faith and the mastery of thine own passions, thy marvellous purity and valiance of heart. So hie thee to thy home and the Ninth Statue, wherefor thou askedst me, by thee shall be found beside the other images, for I will send it by one of my slaves of the Jann. Hereupon Zayn al-Asnam kissed his hand and marched back with Mubarak to Cairo, where he would not abide long with his companion but, as soon as he was rested, of his extreme longing and anxious yearning to see the Ninth Statue, he hastened his travel homewards. Withal he ceased not to be thoughtful and sorrowful concerning his maiden-wife and on account of her beauty and loveliness, and he would fall to groaning and crying, “O for my lost joys whose cause wast thou, O singular in every charm and attraction, thou whom I bore away from thy parents and carried to the King of the Jann. Alas, and woe worth the day!”—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twelfth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad :—It hath reached me, O King of the Age, that Zayn al-Asnam fell to chiding himself for the deceit and treason which he had practised upon the young lady's parents and for bringing and offering her to the King of the Jann. Then he set out nor ceased travelling till such time as he reached Bassorah, when he entered his palace ; and, after saluting his mother, he apprized her of all things that had befallen him. She replied, "Arise, O my son, that we may look upon the Ninth Statue, for I rejoice with extreme joy at its being in our possession." So both descended into the pavilion where stood the eight images of precious gems and here they found a mighty marvel. 'Twas this. In lieu of seeing the Ninth Statue upon the golden throne, they found seated thereon the young lady whose beauty suggested the sun. Zayn al-Asnam knew her at first sight and presently she addressed him saying, "Marvel not for that here thou findest me in place of that wherefor thou askedst ; and I deem that thou shalt not regret nor repent when thou acceptest me instead of that thou soughtest." Said he, "No, by Allah, O life-blood of my heart, verily thou art the end of every wish of me nor would I exchange thee for all the gems of the universe. Would thou knew what was the sorrow which surcharged me on account of our separation and of my reflecting that I took thee from thy parents by fraud and I bore thee as a present to the King of the Jann. Indeed I had well nigh determined to forfeit all my profit of the Ninth Statue and to bear thee away to Bassorah as my own bride, when my comrade and councillor dissuaded me from so doing lest I bring about

my death and thy death." Nor had Zayn al-Asnam ended his words ere they heard the roar of thunderings that would rend a mount and shake the earth, whereat the Queen-mother was seized with mighty fear and affright. But presently appeared the King of the Jinns who said to her, "O my lady, fear not! 'Tis I, the protector of thy son whom I fondly affect for the affection borne to me by his sire. I also am he who manifested myself to him in his sleep; and my object therein was to make trial of his valiance and to learn an he could do violence to his passions for the sake of his promise, or whether the beauty of this lady would so tempt and allure him that he could not keep his promise to me with due regard.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirteenth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, tell us one of thy fair tales, so therewith we may cut short the waking hours of this our night," and quoth Shahrazad:—It hath reached me, O King of the Age, that the King of the Jann said to the Queen-mother, "Indeed Zayn al-Asnam hath not kept faith and covenant with all nicety as regards the young lady, in that he longed for her to become his wife. However, I am assured that this lapse beset him from man's natural and inherent frailty albeit I repeatedly enjoined him to defend and protect her until he concealed from her his face. I now accept¹ this man's valour and bestow her upon him to wife, for she is the Ninth Statue by me

¹ Arab. "Kabbaltu"=I have accepted, *i.e.* I accept emphatically. Arabs use this form in sundry social transactions, such as marriages, sales, contracts, bargains and so forth, to denote that the engagement is irrevocable and that no change can be made. De Sacy neglected to note this in his Grammar, but explains it in his Chrestomathy (i. 44, 53), and rightly adds that the use of this energetic form *peut-être serait susceptible d'applications plus étendues*.

promised to him and she is fairer than all these jewelled images, the like of her not being found in the whole world of men save by the rarest of chances." Then the King of the Jann turned to the Prince and said to him, " O Emir Zayn al-Asnam, this is thy bride: take her and enjoy her upon the one condition that thou love her only nor choose for thyself another one in addition to her ; and I pledge myself that her faith thewards will be of the fairest." Hereupon the King of the Jann disappeared and the Prince, gladdened and rejoicing, went forth with the maiden and for his love and affection to her he paid to her the first ceremonious visit that same night¹ and he made bride-feasts and banquets throughout his realm and in due time he formally wedded her and went in unto her. Then he stablished himself upon the throne of his kingship and ruled it, bidding and forbidding, and his consort became Queen of Bassorah. His mother left this life a short while afterwards and they both mourned and lamented their loss. Lastly he lived with his wife in all joyance of life till there came to them the Destroyer of delights and the Separator of societies.—And Shahrazad was surprised by the dawn of day and ceased to say her pleasant² say.

¹ *La nuit de l'entrée*, say the French: see Lane "Leylet ed-dukhlah" (M.E. chapt. vi.)

² This MS. uses "Miláh" (pleasant) for "Mubáh" (permitted). I must remark, before parting with Zayn al-Asnam, that its object is to inculcate that the price of a good wife is "far above rubies" (Prov. xxxi. 10: see the rest of this fine chapter), a virtuous woman being "a crown to her husband" (*ibid.* xxii. 4); and "a prudent wife is from the Lord" (Prov. xix. 4). The whole tale is told with extreme delicacy and the want of roughness and energy suggests a European origin.

THE TALE OF ZAYN AL-ASNAM.

(TURKISH.)

NOTE - I.

I. The following version has been kindly made for me by Mr. E. J. W. Gibb, of Glasgow, author of "Ottoman Poems," the "Story of Jewad," and an excellent translation of the "Book of the Forty Wazirs." It is alluded to in Vol. i., p. 46, of "Popular Tales and Fictions" (London : Blackwoods, 1887), etc., etc., by my collaborator, Mr. W. A. Clouston, a most valuable recueil, with whose dedication he honoured me. I now proceed to quote from Mr. Gibb's "Foreword."

The book from which the following story has been translated was printed at Constantinople in A.H. 1268 ; and is entitled *Mukhayyalât-i Ledun-i illâhi-i Giridli 'Ali 'Aziz Efendi*—Phantasms from the Divine Presence, by 'Ali 'Aziz Efendi of Crete. The printer has given the following note at the beginning of the volume ; it appears to have occurred in the MS. copy which he had.

"Phantasms from the Divine Presence,
of 'Ali 'Aziz Efendi the Cretan
1268 (=1796-7).

"In the year aforesaid did the above-named Efendi complete this book ; and at that (same) time he went to Prussia along with an embassy, and there he passed away. As he was versed in the mystic and philosophic sciences, and mighty in giving answers, clear and silencing, on obscure questions in every branch of learning, he arranged and wrote down, in the form of a special treatise, the erudite replies which he afforded to the interrogations of certain distinguished persons among the philosophers of Europe, concerning the revolving of the spheres, the strata of the elements, and other matters natural : such (a work was it) that from the perusal thereof the extent of his learning might have been known unto men of science. And he had a work on mysticism, entitled *Vâridât*, and other writings (as well). But his heirs knowing not their value, destroyed and lost them ; however, some among them came into the hands of certain of his friends, who have edited and published them."

"Such is written on the back of this book."

This last line is the printer's note.

The Author's Preface may be translated as follows :—

"Rolling up the observances of preamble and cancelling the rules of entitulation, it is humbly declared that, while for a certain season turning over the sheets of these pages of revelations and inspirations, in the college of desire and the

library of imagination, a well-worn book with a lengthy appendix, entitled *Khulāsat-al-Khayāl*, (compiled) from the Syriac and Hebrew and other languages laid by in the vault of oblivion, was seen of my warning-beholding eye. When it had been entirely perused and its strange matter considered, as they would form an esoteric scrip, a philosophic volume, such as would cause heedfulness and consideration, and yield counsel and admonition, like the *Ibret-Numā* of *Lamī'i* and the *Elf Leyle* of *Asma'i*, certain of the strange stories and wonderful tales of that book were selected and separated, and having been arranged, dervish-fashion, in simple style, were made the adornment of the reed-pen of composition, and offered to the notice of them of penetration. For all that this book is of the class of phantasms, still, as it has been written in conformity with the position of the readers of (these) times, it is of its virtues that its perusal will of a surety dispel sadness of heart ; and when this has been proved, saying :—

Unworthy though the reed-pen's labour be,
A blessing may it gain, 'Aziz ! for thee,

I implore that my poor name be raised aloft on the tongues of prayers."

Then come the three *Mukhayyalāt*, or *Phantasms*, each consisting of a principal story with several subordinate tales.

The First *Mukhayyal* is largely made up of incidents from the following stories in the Thousand and One Nights : *Kamer-uz-Zemān*, *Zeyn ul Esnām*, *Prince Amjad*, and the *Enchanted Horse*. Here are all woven into one connected whole, along with a lot about a king of the *Jinn* and the *City of Jābulqā*, and some stories that are new to me.

The Second *Mukhayyal* I have translated and published under the title of the " *Story of Jewád*."

The Third consists of a number of stories that I have never met before.

The object of the entire work appears to be the exaltation of the supernatural powers claimed by holy men. I meditate making a complete translation some day. Meanwhile the following is my version of

THE TALE OF ZAYN AL-ASNAM.

"Then he ('Abd-us-Samed, King of Serendib or Ceylon) requested the Prince *Asil*, first to go along with him to the harem in order that he might show him a strange thing. The Prince consented ; so they entered through the harem door, and after crossing the vestibule and hall they came to a garden at the end of which was the door of a subterranean vault, whither they went. The door was of hard steel ; and the king drew the key thereof from his pocket and opened it, and they descended by twelve steps into the interior of the vault. Then they entered a place in the midst thereof shaped like the

cupola of a bath ; and the Prince saw that in the middle of this place was a circular tank, some fifteen cubits round, wrought and fashioned of Cathayan jasper, and filled to overflowing with diamonds and emeralds, and spinels and red rubies, the very least of which were a rarity of the age. And round about the tank were ten bejewelled stands, on each of which (save one) was set an image, every one more splendid than the other, and all of pure gold. And they were adorned with thousands of costly jewels, treasures of the age, such that all the gems that were in the tank could not have bought those upon one image. While they were looking at these things, King 'Abd-us-Samed, with utmost lowliness, begged the Prince to accept this treasure ; but as he replied, saying, "Let us go forth and think about it," they went out and returned to their chamber. Again the King urged the Prince to accept it ; but the latter, turning the conversation into another course, said : "My King, while the stands be ten, the images are nine ; how comes it that one stand has no image ? Have you given it to anyone ?" The King replied, "My Lord, my Prince, it is a wondrous tale." And as the Prince begged him to relate it, King 'Abd-us-Samed thus began to speak :

THE STORY OF 'ABD-US-SAMED, KING OF CEYLON.'

"I, your slave, Sultan of this Ceylon, am son of the late Murtazá Sháh. I was twenty years old when I ascended my ancestral throne on the death of my father, I strove earnestly in the ordinance of the realm, and wrought manfully and skilfully to perform the duties of kingship. One night my father came (in a vision) to my side and addressed me, saying, 'My son, I have a last request to make of thee ; but I will not tell it thee save thou undertake to accomplish it without knowing what it be ; but if thou swear by God to accomplish it, I will declare it to thee.' As it is beyond doubt that fathers or mothers would not urge their children to unbecoming deeds, I without hesitation swore to accomplish it. Then my father took me by the hand and led me to the treasure which thou hast seen. When I beheld it I abode bewildered at the greatness of the riches. On that empty stand was a paper in my father's handwriting ; this I took and read, and these words were inscribed thereon : 'My son, in that thou hast undertaken to fulfil it, if thou accomplish not this my last request, be my two hands upon thy collar. Thou shalt go hence to Cairo ; there in the Roumelia Square, hard by the Erdebil Fountain, is a revered personage whom they call the Shaykh Mubarak. He is master of the secret sciences, and he it is who hath given me all this treasure. Lay thy face in the dust at his feet, and with uttermost humbleness beg of him this lacking image ; for the image which still remains is worth many treasures like to this. If thou sit upon my throne without having procured that image, thou shalt be a rebel against me.' I marvelled at these words of my father, and seeing he had

heaped up such vast riches, he should still even after his death be so driven as to urge upon me the toils of a journey and the many dangers that must attend it, only that that stand might not remain empty. But as no escape was possible, I constrainedly determined to set out, and having appointed my vezir regent, I disguised myself and started for Cairo.

"When I reached Cairo, I went to the aforesaid place, and having enquired for the Shaykh Mubarak, went up to his door, at which I knocked. A slave-girl came and opened the door, and taking me in, led me into the presence of the Shaykh. I saw him to be a man of about five-and-forty years of age, from whose countenance beamed the rays of the light of God. I went forward and kissed his feet reverently, whereon he said, 'Upon thee be peace, my son 'Abdu-s-Samed ; I rejoice for that thou hast fulfilled the last request of thy father, well done !' And he motioned me to be seated. Straightway they brought food, and after I had eaten and been nobly entreated, he, leaving not to me the need of declaring my want, said, 'My son, thy desire will not be withheld ; but thy father rendered me many services ere he gained that treasure, and until thou likewise have done me a service, thou canst not win to thy wish. I have a service for thee to perform ; if thou be able to perform it, I will give thee the image that thou seekest. What sayest thou ?' I replied, 'Do thou command ; whatsoever thy service be, I shall not fail to strive therein so far as in me lies.' He answered, 'Good ; but if thou act contrary to my pleasure, then thou shalt die.' When I had likewise undertaken not to act contrary to his pleasure, he continued, 'Thou shalt abide three days in Cairo, then thou shalt go forth and wander from country to country, and from city to city, and from village to village, until thou find an exceeding fair and pure girl in her fourteenth or fifteenth year, who, besides being a virgin, has never so much as longed for the pleasures of love : and thou shalt bring her to me without ever letting even thy hand touch hers ; and I will give thee the image. But if thou purpose treachery, or to obtain delight by returning not to me, know that thy death is certain.' I made answer, 'I may seek and find the things visible ; but I am not skilled in the secrets of the heart that I should know that no impure thoughts have ever come into the mind ; this part of the matter is hard.' Thereon he gave into my hand a mirror and a purse, and said, 'When thou hast found a girl answering in beauty and other such particulars to my description, hold this mirror to her face, and if it become clouded, she is not the desired one, for her mind is sullied ; but if the mirror remain bright, she is the chaste one we desire. However, the accomplishment of this matter will require much outlay, so spend from this purse ; with God's permission it will not become exhausted.'

"Accordingly, I took the mirror and the purse, and having kissed the Shaykh's feet, and bade him farewell, and after resting three days in a Khan, I set out on the road to Damascus. I wandered through Damascus, Aleppo, Syria, the islands of the Mediterranean, Constantinople, Rumelia, Frankland, and many many kingdoms and cities ; and although I found some perfect in beauty, I

found none whose chastity could abide the trial of the mirror. A certain man told me that there were in Baghdād many beauties perfect in loveliness, and said, 'If you go thither, belike you may find the fair one whom you seek.' So I went to Baghdād and rented a house in a certain quarter and having taken up my abode there, began the search. The Imām of the quarter was an old man named Haji Bekr, who used to come to my house at nights to converse with me. One night I told him the secret of my heart and said, 'If thou canst find a girl such as I wish, that is, such as were acceptable to my taste, I will give thee ten purses ; and from that may be judged how I shall treat the girl and her relations. But even if, through the favour of God Most High, she be found, I may not marry her until I have gone and kissed the feet of my father who is grand Vezir of Egypt. If they will give me the girl whom I approve with this condition, I will cover her parents and relations with favours.' Then the Imām, after pondering a while, thus made answer, 'The Khalif has a Vezir named Nāsir, whom he dismissed from his service, having been displeased at certain of his actions ; this Vezir has for a long time sat in the nook of retirement, and he has fallen a prey to exceeding poverty and indigence. He has a daughter named Mihr-i-Dil,¹ who is now in her fourteenth or fifteenth year. She is well known among the women, who say that her like has never been created upon earth. If she suit your taste, she may do ; if not, it will be vain to look for another, hoping to find one better than she.' When I heard these words I put ten florins into the Imām's hand, saying, 'Be this shoe-money : go to-morrow to the girl's father and tell him of the affair ; and if he be willing to give her, bring me word.'

"He came next day and told me that he had spoken to the girl's father, that he was willing, and that they were awaiting my going to their house. So I straightway set out in all haste for the desired quarter, and reached their abode. After I had met her father and conversed with him, he took me into another room where his daughter was standing covered with a veil. Her father went up to her, and when he had raised the veil from his daughter's face, I saw that she was a loveling of the soul, such that not merely was the Shaykh's description insufficient, but that never heart or imagination had conceived her like. The glance of her eyes was a disturber of the world such that with one look it made my soul like to hell through the fire of love, and maddened me, taking me out of myself. Forthwith I pulled out the mirror and held it to her face, and when I saw that there was thereon no trace of dullness, even as the Shaykh had said, I made sure of her chastity. When I came forth I kissed her father's hand and prayed him to accept me to son-in-law, and he blessed me, saying, 'There is no refusal ; may the Lord of the worlds grant to both of you life and fortune.' The Imām, the Mu'ezzin and the assembly were straightway summoned, and when the marriage-ceremony was completed, I gave the ten purses I had promised, and also ten thousand sequins for the wedding expenses, and things

¹ i.e. Sun of the Heart.

proper to women to the value of two hundred purses, which I had prepared before hand. I took from the purse to the amount of about two hundred purses, and giving it to the Imām Efendi, sent him off with it, that they might buy whatsoever dresses they should wish. And I gave them notice, saying, 'I may not tarry longer than a week, then I must set out whither I mean to go; let them be ready.'

"When I had delivered poor Nāsir and his belongings from all need, I got ready all things necessary for the journey, and we started on the way to Egypt. While on the journey, I assisted the maiden in mounting into and alighting from the litter and as the poor girl thought I was her husband, she took no heed but disclosed her fair face to me, whereupon my wit and understanding were ravished, and passion and longing brought me to such a pass that I would have abandoned wealth and hoard, image and treasure, nay, even the world itself, but that dread of the Shaykh and fear for my life held me back from accomplishing my desire; for I knew that if I touched but so much as her hand with mine, my death was certain. Accordingly I endured it as I might, and sighed and groaned night and day. When we were come to within an hour's journey of Cairo, I went up to the side of the girl's litter, and caused her to alight." I made them pitch a sun-tent in the shade of which we sat down, and then I laid bare to her the secret that was in my heart, and told her that I was taking her for the Shaykh; whereupon her wailing and lamentations ascended to the heavens, and she fainted and became senseless. We placed her in this plight in the litter; and when we reached the Shaykh's house I knocked at the door thereof. Again a slave-girl came and opened the door and took us in. I caused the girl to alight, and took her into the presence of the Shaykh, whose feet I kissed. He said, 'Upon thee be peace, my son; thy service is accepted and thy endeavour thanked; lo, manfulness is the name of this. I rejoice exceedingly for that thou has borne up against the urging of passion in such a case. Thou shalt live long and reap great good from this service.' Then he asked for the purse and the mirror, which I laid before him. He continued, 'Now, do thou again abide in Cairo during three days, and then go to thine own country and thou shalt find the wished for image placed upon the empty stand.'

"Again I kissed his feet and bade him farewell, and after tarrying for three days in Cairo, returned to my own country. When I arrived there I foregathered with my mother, and after I had related to her all that had happened, we hastened together to the buried treasure. We opened the door, and when we entered we saw upon that oft mentioned stand my darling, my beloved, Mihr-i-Dil. My senses and understanding forsook me, and I abode for a while confounded. When she saw me she arose; and there was a paper in her hand which she presented to me. It was signed with the Shaykh's signature, and there was written thereon: 'My son, 'Abd-us-Samed, the reason why thy father and myself deemed it good to subject thee to these trials is this, that having therefore endured toil and trouble, thou mightest know that a virtuous wife is worth

many treasures such as this, and consider whether it were more desirable to find upon this stand an image which were worth the world, or better to find thereon the lovely Mihr-i-Dil. Now thou shalt know the value of the latter to the end of thy life ; and she is thy wedded wife.'

"Now, my lord (Prince Asil), that is the reason of one of the stands being empty ; the image belonging to that stand is the mistress of our harem, the mother of Shīve-Zād."¹

¹ Shīve-Zād is his daughter whom he wants Prince Asil to marry.

ALAEDDIN; OR, THE WONDERFUL LAMP.

QUOTH Dunyazad, "O sister mine, how rare is thy tale and delectable!" whereto quoth Shahrazad, "And what is this compared with that I would relate to you on the coming night concerning Alaeddin¹ and the Enchanted Lamp, an this my lord the King leave me on life?" The King said to himself, "By Allah, I will not slay her until she tell me the whole tale."

Now when it was the Five Hundred and Fourteenth Night,

QUOTH Dunyazad,² to Shahrazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales;" and

¹ i.e. the "Height or Glory ('Alá) of the Faith (al-Dín)" pron. Aláaddeen; which is fairly represented by the old form "Aladdin;" and better by De Sacy's "Ala-eddin." The name has occurred in The Nights, vol. iv. 29-33; it is a household word in England and who has not heard of Thomas Hood's "A-lad-in?" Easterns write it in five different ways and in the Paris MS. it is invariably "'Ali al-dín," which is a palpable mistake. The others are (1) 'Alá al-Dín, (2) 'Alá yadín, (3) 'Alah Dín in the H. V., and (4) 'Aláa al-Dín (with the Hamzah), the last only being grammatical. In Galland the *Histoire de la Lampe merveilleuse* is preceded by the *Histoire du Dormeur Eveillé* which, being "The Story of Abú al-Hasan the Wag, or the Sleeper awakened," of the Bresl. Edit. (Nights cclxxi-ccxc), is here omitted. The Alaeddin Story exists in germ in Tale ii. of the "Dravidian Nights Entertainments," (Madana Kamara-Sankádái), by Pandit S. M. Natisa Shastri (Madras, 1868, and London, Trübner.) We are told by Mr. Coote that it is well represented in Italy. The Messina version is by Pitrè, "La Lanterna Magica," also the Palermitan "Lanterne;" it is "Il Matrimonio di Cajussi" of Rome (R. H. Busk's *Folk-lore*); "Il Gallo e il Mago," of Visentini's "Fiabe Mantovane," and the "Pesciolino," and "Il Contadino che aveva tre Figli," of Imbriana. In "La Fanciulla e il Mago," of De Gubernatis ("Novelline di Santo Stefano de Calcenaja," p. 47), occurs the popular incident of the original. "The Magician was not a magician for nothing. He feigned to be a hawker and fared through the streets, crying out, 'Donne, donne, chi baratta anelli di ferro contra anelli di argento?'"

Alaeddin has ever been a favourite with the stage. Early in the present century it was introduced to the Parisian opera by M. Etienne, to the Feydeau by Théaulon's *La Clochette*; to the Gymnase by *La Petite-Lampe* of MM. Scribe and Melesville, and to the Panorama Dramatique by MM. Merle, Cartouche and Saintine (Gauttier, vii. 380.)

² This MS. always uses Dínárzad like Galland.

quoth she "With love and good will: I will relate to you the story of

ALAEDDIN: OR, THE WONDERFUL LAMP."

It hath reached me, O King of the Age, that there dwelt in a city of the cities of China a man which was a tailor, withal a pauper, and he had one son, Alaeddin hight. Now this boy had been from his babyhood a ne'er-do-well, a scapegrace; and, when he reached his tenth year, his father inclined to teach him his own trade; and, for that he was over indigent to expend money upon his learning other work or craft or apprenticeship, he took the lad into his shop that he might be taught tailoring. But, as Alaeddin was a scapegrace and a ne'er-do-well and wont to play at all times with the gutter boys of the quarter, he would not sit in the shop for a single day; nay, he would await his father's leaving it for some purpose, such as to meet a creditor, when he would run off at once and fare forth to the gardens with the other scapegraces and low companions, his fellows. Such was his case; counsel and castigation were of no avail, nor would he obey either parent in aught or learn any trade; and presently, for his sadness and sorrowing because of his son's vicious indolence, the tailor sickened and died. Alaeddin continued in his former ill courses and, when his mother saw that her spouse had deceased, and that her son was a scapegrace and good for nothing at all¹ she sold the shop and whatso was to be found therein and fell to spinning cotton yarn. By this toilsome industry she fed herself and found food for her son Alaeddin the scapegrace who, seeing himself freed from bearing the severities of his sire, increased in idleness and low habits; nor

¹ Arab. "'Abadan," a term much used in this MS. and used correctly. It refers always and only to future time, past being denoted by "Kattu" from Katta=he cut (in breadth, as opposed to Kadda=he cut lengthwise). See De Sacy, Chrestom. ii. 443.

would he ever stay at home save at meal-hours while his miserable wretched mother lived only by what her hands could spin until the youth had reached his fifteenth year.—And Shahrazad was surprised by the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Fifteenth Night,

QUOTH Dunyazad, “O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “With love and good will.”—It hath reached me, O King of the Age, that when Alaeddin had come to his fifteenth year, it befel, one day of the days, that as he was sitting about the quarter at play with the vagabond boys behold, a Darwaysh from the Maghrib, the Land of the Setting Sun, came up and stood gazing for solace upon the lads and he looked hard at Alaeddin and carefully considered his semblance, scarcely noticing his companions the while. Now this Darwaysh was a Moorman from Inner Morocco and he was a magician who could upheap by his magic hill upon hill, and he was also an adept in astrology. So after narrowly considering Alaeddin he said in himself, “Verily, this is the lad I need and to find whom I have left my natal land.” Presently he led one of the children apart and questioned him anent the scapegrace saying, “Whose¹ son is he?” And he sought all information concerning his condition and whatso related to him. After this he walked up to Alaeddin and drawing him aside asked, “O my son, haply thou art the child of Such-an-one the tailor?” and the lad answered, “Yes, O my lord, but 'tis long since he died.” The Maghrabi,² the Magician, hearing these words threw himself

¹ In the text “Ibn min,” a vulgarism for “man.” Galland adds that the tailor’s name was Mustapha—*il y avait un tailleur nommé Mustafa.*

² In classical Arabic the word is “Maghribi,” the local form of the root Gharaba=he went far away, (the sun) set, etc., whence “Maghribi”=a dweller in the Sunset-land. The vulgar, however, prefer “Maghrab” and “Maghrabi,” of which foreigners made

upon Alaeddin and wound his arms around his neck and fell to bussing him, weeping the while with tears trickling adown his cheeks. But when the lad saw the Moorman's case he was seized with surprise thereat and questioned him, saying, "What causeth thee weep, O my lord ; and how camest thou to know my father ?" " How canst thou, O my son," replied the Moorman, in a soft voice saddened by emotion, " question me with such query after informing me that thy father and my brother is deceased ; for that he was my brother-german and now I come from my adopted country and after long exile I rejoiced with exceeding joy in the hope of looking upon him once more and condoling with him over the past ; and now thou hast announced to me his demise. But blood hideth not from blood¹ and it hath revealed to me that thou art my nephew, son of my brother, and I knew thee amongst all the lads, albeit thy father, when I parted from him, was yet unmarried." — And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixteenth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, the Magician, said to the tailor's orphan, "O my son Alaeddin, and I have now failed in the

“Mogrebin.” For other information see vols. vi. 220; ix. 50. The “Moermen” are famed as magicians; so we find a Maghrabi Sahhár = wizard, who by the by takes part in a transformation scene like that of the Second Kalandar (vol. i. p. 134, *The Nights*), in p. 10 of Spitta Bey’s “Contes Arabes Modernes,” etc. I may note that “Síhr,” according to Jauhari and Firozábádi = anything one can hold by a thin or subtle place, *i.e.*, easy to handle. Hence it was applied to all sciences, “Sahhár” being = to ‘Álim (or sage), and the older Arabs called poetry “Síhr al-háál”—lawful magic.

... his blood is thicker than water, as the Highlanders say.

mourning ceremonies and have lost the delight I expected from meeting thy father, my brother, whom after my long banishment I had hoped to see once more ere I die; but far distance wrought me this trouble nor hath the creature aught of asylum from the Creator or artifice against the commandments of Allah Almighty.” Then he again clasped Alaeddin to his bosom crying, “O my son, I have none to condole with now save thyself; and thou standest in stead of thy sire, thou being his issue and representative and ‘whoso leaveth issue dieth not,’¹ O my child!” So saying, the Magician put hand to purse and pulling out ten gold pieces gave them to the lad asking, “O my son, where is your house and where dwelleth she, thy mother, and my brother’s widow?” Presently Alaeddin arose with him and showed him the way to their home and meanwhile quoth the Wizard, “O my son, take these moneys and give them to thy mother, greeting her from me, and let her know that thine uncle, thy father’s brother, hath reappeared from his exile and that Inshallah—God willing—on the morrow I will visit her to salute her with the salam and see the house wherein my brother was homed and look upon the place where he lieth buried.” Thereupon Alaeddin kissed the Maghrabi’s hand, and, after running in his joy at fullest speed to his mother’s dwelling, entered to her clean contrariwise to his custom, inasmuch as he never came near her save at meal-times only. And when he found her, the lad exclaimed in his delight, “O my mother, I give thee glad tidings of mine uncle who hath returned from his exile and who now sendeth me to salute thee.” “O my son,” she replied, “meseemeth thou mockest me! Who is this uncle and how canst thou have an uncle in the bonds of life?” He rejoined, “How sayest thou; O my mother, that I have nor living uncles nor kinsmen, when this man is my father’s own brother? Indeed he

¹ A popular saying amongst Moslems which has repeatedly occurred in *The Nights*. The son is the “lamp of a dark house.” Vol. ii. 280.

embraced me and bussed me, shedding tears the while, and bade me acquaint thee herewith.” She retorted, “O my son, well I wot thou haddest an uncle, but he is now dead nor am I ware that thou hast other eme.”—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventeenth Night,

QUOTH Dunyazad, “O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “With love and good will.”—It hath reached me, O King of the Age, that the Moroccan Magician fared forth next morning and fell to finding out Alaeddin, for his heart no longer permitted him to part from the lad ; and, as he was to-ing and fro-ing about the city-highways, he came face to face with him disporting himself, as was his wont, amongst the vagabonds and the scapegraces. So he drew near to him and, taking his hand, embraced him and bussed him ; then pulled out of his poke two dinars and said, “Hie thee to thy mother and give her these couple of ducats and tell her that thine uncle would eat the evening-meal with you ; so do thou take these two gold pieces and prepare for us a succulent supper. But before all things show me once more the way to your home.” “On my head and mine eyes be it, O my uncle,” replied the lad and forewent him, pointing out the street leading to the house. Then the Moorman left him and went his ways and Alaeddin ran home and, giving the news and the two sequins to his parent, said, “My uncle would sup with us.” So she arose straightway and going to the market-street bought all she required ; then, returning to her dwelling she borrowed from the neighbours whatever was needed of pans and platters and so forth and when the meal was cooked and supertime came she said to Alaeddin, “O my child, the meat is ready but peradventure thine uncle



A. Lelarge Fils et Fc.

wotteth not the way to our dwelling ; so do thou fare forth and meet him on the road." He replied, " To hear is to obey," and before the twain ended talking a knock was heard at the door. Alaeddin went out and opened when, behold, the Maghrabi, the Magician, together with an eunuch carrying the wine and the dessert-fruits ; so the lad led them in and the slave went about his business. The Moorman on entering saluted his sister-in-law with the salam ; then began to shed tears and to question her saying, " Where be the place whereon my brother went to sit ?" She showed it to him, whereat he went up to it and prostrated himself in prayer¹ and kissed the floor crying, " Ah, how scant is my satisfaction and how luckless is my lot, for that I have lost thee, O my brother, O vein of my eye !" And after such fashion he continued weeping and wailing till he swooned away for excess of sobbing and lamentation ; wherefor Alaeddin's mother was certified of his soothfastness. So coming up to him she raised him from the floor and said, " What gain is there in slaying thyself ?" — And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighteenth Night,

QUOTH Dunyazad, " O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied " With love and good will." — It hath reached me, O King of the Age, that Alaeddin's mother began consoling the Maghrabi, the Magician, and placed him upon the divan ; and, as soon as he was seated at his ease and before the food-trays were served up, he fell to talking with her and saying, " O wife of my brother, it must be a wonder to thee how in all thy days thou never sawest

¹ Out of respect to his brother, who was probably the senior: the H.V. expressly says so.

me nor learnedst thou aught of me during the life-time of my brother who hath found mercy.¹ Now the reason is that forty years ago I left this town and exiled myself from my birth-place and wandered forth over all the lands of Al-Hind and Al-Sind and entered Egypt and settled for a long time in its magnificent city,² which is one of the world-wonders, till at last I fared to the regions of the Setting Sun and abode for a space of thirty years in the Moroccan interior. Now one day of the days, O wife of my brother, as I was sitting alone at home, I fell to thinking of mine own country and of my birth-place and of my brother (who hath found mercy); and my yearning to see him waxed excessive and I bewept and bewailed my strangerhood and distance from him. And at last my longings drove me homewards until I resolved upon travelling to the region which was the falling-place of my head³ and my homestead, to the end that I might again see my brother. Then quoth I to myself:—O man,⁴ how long wilt thou wander like a wild Arab from thy place of birth and native stead? Moreover, thou hast one brother and no more; so up with thee and travel and look upon him⁵ ere thou die; for who wotteth the woes of the world and the changes of the days? 'Twould be saddest regret an thou lie down to die without beholding thy brother and Allah (laud be to the Lord!) hath vouchsafed thee ample wealth; and belike he may be straitened and in poor case, when thou wilt aid thy brother as well as see him. So I arose at once and equipped me for wayfare and recited the Fátihah; then, wheneas Friday prayers ended, I mounted and travelled to this town, after suffering manifold toils and travails which I patiently endured

¹ Al-Marhúm = my late brother. See vol. ii. 129, 196.

² This must refer to Cairo not to Al-Medinah whose title is "Al-Munawwarah" = the Illumined.

³ A picturesque term for birth-place.

⁴ In text "Yá Rájul" (for Rajul) = O man, an Egypto-Syrian form, broad as any Doric.

⁵ Arab. Shúf-hu, the colloquial form of Shuf-hu.

whilst the Lord (to whom be honour and glory!) veiled me with the veil of His protection. So I entered and whilst wandering about the streets, the day before yesterday, I beheld my brother's son Alaeddin disporting himself with the boys and, by God the Great, O wife of my brother, the moment I saw him this heart of mine went forth to him (for blood yearneth unto blood!), and my soul felt and informed me that he was my very nephew. So I forgot all my travails and troubles at once on sighting him and I was like to fly for joy; but, when he told me of the dear one's departure to the ruth of Allah Almighty, I fainted for stress of distress and disappointment. Perchance, however, my nephew hath informed thee of the pains which prevailed upon me; but after a fashion I am consoled by the sight of Alaeddin, the legacy bequeathed to us by him who hath found mercy for that 'whoso leaveth issue is not wholly dead.'¹—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Nineteenth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, the Magician, said to Alaeddin's mother, "Whoso leaveth issue is not wholly dead." And when he looked at his sister-in-law she wept at these his words; so he turned to the lad that he might cause her forget the mention of her mate, as a means of comforting her and also of completing his deceit, and asked him, saying, "O my son Alaeddin what hast thou learned in the way of work and what is thy business? Say me, hast thou mastered any craft whereby to earn

¹ For the same sentiment see "Julinār" the Sea-born," Nights cccliii.-xliv.

a livelihood for thyself and for thy mother?" The lad was abashed and put to shame and he hung down his head and bowed his brow groundwards ; but his parent spake out, " How, forsooth ? By Allah, he knoweth nothing at all, a child so ungracious as this I never yet saw ; no, never ! All the day long he idleth away his time with the sons of the quarter, vagabonds like himself, and his father (O regret of me !) died not save of dolour for him. And I also am now in piteous plight : I spin cotton and toil at my distaff, night and day, that I may earn me a couple of scones of bread which we eat together. This is his condition, O my brother-in-law ; and, by the life of thee, he cometh not near me save at meal-times and none other. Indeed, I am thinking to lock the house-door nor ever open to him again but leave him to go and seek a livelihood whereby he can live, for that I am now grown a woman in years and have no longer strength to toil and go about for a maintenance after this fashion. O Allah, I am compelled to provide him with daily bread when I require to be provided !" Hereat the Moorman turned to Alaeddin and said, " Why is this, O son of my brother, thou goest about in such ungraciousness ? 'Tis a disgrace to thee and unsuitable for men like thyself. Thou art a youth of sense, O my son, and the child of honest folk, so 'tis for thee a shame that thy mother, a woman in years, should struggle to support thee. And now that thou hast grown to man's estate it becometh thee to devise thee some device whereby thou canst live, O my child. Look around thee and Alhamdolillah—praise be to Allah—in this our town are many teachers of all manner of crafts and nowhere are they more numerous ; so choose thee some calling which may please thee to the end that I stablish thee therein ; and, when thou growest up, O my son, thou shalt have some business whereby to live. Haply thy father's industry may not be to thy liking ; and, if so it be, choose thee some other handicraft which suiteth thy fancy ; then let me know and I will aid thee with all I can, O my son." But when the Maghrabi saw

that Alaeddin kept silence and made him no reply, he knew that the lad wanted none other occupation than a scapegrace-life, so he said to him, "O son of my brother, let not my words seem hard and harsh to thee, for, if despite all I say, thou still dislike to learn a craft, I will open thee a merchant's store¹ furnished with costliest stuffs and thou shalt become famous amongst the folk and take and give and buy and sell and be well known in the city?" Now when Alaeddin heard the words of his uncle the Moorman, and the design of making him a Khwájah²—merchant and gentleman,—he joyed exceedingly knowing that such folk dress handsomely and fare delicately. So he looked at the Maghrabi smiling and drooping his head groundwards and saying with the tongue of the case that he was content.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say

Now when it was the Five Hundred and Twentieth Night.

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, the Magician, looked at Alaeddin and saw him smiling, whereby he understood that the lad was satisfied to become a trader. So he said to him, "Since thou art content that I open thee a merchant's store and make thee a gentleman, do thou, O son of my brother, prove thyself a man and Inshallah—God willing—to-morrow I will take thee to the Bazar

¹ "I will hire thee a shop in the Chauk"—Carfax or market street says the H.V.

² The MS. writes the word Khwájá for Khwájah (see vol. vi. 46). Here we are at once interested in the scapegrace who looked Excelsior. In fact the tale begins with a strong inducement to boyish vagabondage and scampish indolence; but the Moslem would see in it the hand of Destiny bringing good out of evil. Amongst other meanings of "Khwájah" it is a honorific title given by Khorásánis to their notables. In Arab. the similarity of the word to "Khuwáj" = hunger, has given rise to a host of conceits, more or less frigid (Ibn Khallikán, iii. 45).

in the first place and will have a fine suit of clothes cut out for thee, such gear as merchants wear ; and, secondly, I will look after a store for thee and keep my word." Now Alaeddin's mother had somewhat doubted the Moroccan being her brother-in-law ; but as soon as she heard his promise of opening a merchant's store for her son and setting him up with stuffs and capital and so forth, the woman decided and determined in her mind that this Maghrabi was in very sooth her husband's brother, seeing that no stranger man would do such goodly deed by her son. So she began directing the lad to the right road and teaching him to cast ignorance from out his head and to prove himself a man ; moreover she bade him ever obey his excellent uncle as though he were his son and to make up for the time he had wasted in frowardness with his fellows. After this she arose and spread the table, then served up supper ; so all sat down and fell to eating and drinking, while the Maghrabi conversed with Alaeddin upon matters of business and the like, rejoicing him to such degree that he enjoyed no sleep that night. But when the Moorman saw that the dark hours were passing by, and the wine was drunken, he arose and sped to his own stead ; but, ere going, he agreed to return next morning and take Alaeddin and look to his suit of merchant's clothes being cut out for him. And as soon as it was dawn, behold, the Maghrabi rapped at the door which was opened by Alaeddin's mother : the Moorman, however, would not enter, but asked to take the lad with him to the market-street. Accordingly Alaeddin went forth to his uncle and, wishing him good morning, kissed his hand ; and the Moroccan took him by the hand and fared with him to the Bazar. There he entered a clothier's shop containing all kinds of clothes and called for a suit of the most sumptuous ; whereat the merchant brought him out his need, all wholly fashioned and ready sewn, and the Moorman said to the lad, "Choose, O my child, whatso pleaseth thee." Alaeddin rejoiced exceedingly seeing that his uncle had given him

his choice, so he picked out the suit most to his own liking and the Moroccan paid to the merchant the price thereof in ready money. Presently he led the lad to the Hammám-baths where they bathed ; then they came out and drank sherbets, after which Alaeddin arose and, donning his new dress in huge joy and delight, went up to his uncle and kissed his hand and thanked him for his favours.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-first Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It has reached me, O King of the Age, that the Maghrabi, the Magician, after leaving the Hammam with Alaeddin, took him and trudged with him to the Merchants' bazar ; and, having diverted him by showing the market and its sellings and buyings, said to him, "O my son, it besitteth thee to become familiar with the folk, especially with the merchants, so thou mayest learn of them merchant-craft, seeing that the same hath now become thy calling." Then he led him forth and showed him the city and its cathedral-mosques together with all the pleasant sights therein ; and, lastly, made him enter a cook's shop. Here dinner was served to them on platters of silver and they dined well and ate and drank their sufficiency, after which they went their ways. Presently the Moorman pointed out to Alaeddin the pleasures and noble buildings, and went in with him to the Sultan's Palace and diverted him with displaying all the apartments which were mighty fine and grand ; and led him finally to the Khán of stranger merchants where he himself had his abode. Then the Moroccan invited sundry traders which were in the Caravanserai ; and they came and sat down to supper, when

he notified to them that the youth was his nephew, Alaeddin by name. And after they had eaten and drunken and night had fallen, he rose up and taking the lad with him led him back to his mother, who no sooner saw her boy as he were one of the merchants¹ than her wits took flight and she waxed sad for very gladness. Then she fell to thanking her false connection, the Moorman, for all his benefits and said to him, "O my brother-in-law, I can never say enough though I expressed my gratitude to thee during the rest of thy days and praised thee for the good deeds thou hast done by this my child." Thereupon quoth the Moroccan, "O wife of my brother, deem this not mere kindness of me, for that the lad is mine own son and 'tis incumbent on me to stand in the stead of my brother, his sire. So be thou fully satisfied!" And quoth she, "I pray Allah by the honour of the Hallows, the ancients and the moderns, that He preserve thee and cause thee continue, O my brother-in-law, and prolong for me thy life; so shalt thou be a wing overshadowing this orphan lad; and he shall ever be obedient to thine orders nor shall he do aught save whatso thou biddest him thereunto." The Maghrabi replied, "O wife of my brother, Alaeddin is now a man of sense and the son of goodly folk, and I hope to Allah that he will follow in the footsteps of his sire and cool thine eyes. But I regret that, to-morrow being Friday, I shall not be able to open his shop, as 'tis meeting-day when all the merchants, after congregational prayer, go forth to the gardens and pleasures. On the Sabbath,²

¹ Arab. "Wáhid min al-Tujjár," the very vulgar style.

² i.e. the Saturday (see vol. ii. 305) established as a God's rest by the so-called "Mosaic" commandment No. iv. How it gradually passed out of observance, after so many centuries of most stringent application, I cannot discover: certainly the text in Cor. ii. 16-17 is insufficient to abolish or supersede an order given with such singular majesty and impressiveness by God and so strictly obeyed by man. The popular idea is that the Jewish Sabbath was done away with in Christ; and that sundry of the 1604 councils, e.g. Laodicea, anathematized those who kept it holy after such fashion. With the day the aim and object changed; and the early Fathers made it the "Feast of the Resurrection" which could not be kept too joyously. The "Sabbatismus" of our Sabbatarians,

however, Inshallah!—an it please the Creator—we will do our business. Meanwhile to-morrow I will come to thee betimes and take Alaeddin for a pleasant stroll to the gardens and pleasures without the city which haply he may hitherto not have beheld. There also he shall see the merchants and notables who go forth to amuse themselves, so shall he become acquainted with them and they with him.”—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-second Night,

QUOTH Dunyazad, “O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “With love and good will.”—It hath reached me, O King of the Age, that the Maghrabi went away and lay that night in his quarters; and early next morning he came to the tailor’s house and rapped at the door. Now Alaeddin (for stress of his delight in the new dress he had donned and for the past day’s enjoyment in the Hammam and in eating and drinking and gazing at the folk; expecting furthermore his uncle to come at dawn and carry him off on pleasuring to the gardens) had not slept a wink that night, nor closed his eyelids, and would hardly believe it when day broke. But hearing the knock at the door he went out at once in hot haste, like a spark of fire, and opened and saw his uncle, the Magician, who embraced him and kissed him. Then, taking his hand, the Moorman said to him as they fared forth together, “O son of my brother, this day will I show thee a sight thou never sawest in all thy life,” and he began to make the lad laugh and cheer him with pleasant talk. So doing they left the city gate, and the

who return to the Israelitic practice and yet honour the wrong day, is heretical and vastly illogical; and the Sunday is better kept in France, Italy and other “Catholic” countries than in England and Scotland.

Maroccan took to promenading with Alaeddin amongst the gardens and to pointing out for his pleasure the mighty fine pleasures and the marvellous high-builde¹ pavilions. And whenever they stood to stare at a garth or a mansion or a palace the Maghrabi would say to his companion, "Doth this please thee, O son of my brother?" Alaeddin was nigh to fly with delight at seeing sights he had never seen in all his born days; and they ceased not² to stroll about and solace themselves until they waxed aweary, when they entered a mighty grand garden which was nearhand, a place that the heart delighted and the sight belighted; for that its swift-running rills flowed amidst the flowers and the waters jetted from the jaws of lions moulded in yellow brass like unto gold. So they took seat over against a lakelet and rested a little while, and Alaeddin enjoyed himself with joy exceeding and fell to jesting with his uncle and making merry with him as though the Magician were really his father's brother. Presently the Maghrabi arose and loosing his girdle drew forth from thereunder a bag full of victual, dried fruits and so forth, saying to Alaeddin, "O my nephew, haply thou art become anhungered; so come forward and eat what thou needest." Accordingly the lad fell upon the food and the Moorman ate with him and they were gladdened and cheered by rest and good cheer. Then quoth the Magician, "Arise, O son of my brother, an thou be reposed and let us stroll onwards a little and reach the end of our walk." Thereupon Alaeddin arose and the Maroccan paced with him from garden to garden until they left all behind them and reached the base of a high and naked hill; when the lad who, during all his days, had never issued from the city-gate and never in his life had walked such a walk as this, said to the Maghrabi, "O uncle mine, whither are we wending? We have left the gardens behind us one and all

¹ For "Mushayyadát" see vol. viii. 23.

² All these words sárú, dakhálú, jalású, &c. are in the plur. for the dual—popular and vulgar speech. It is so throughout the MS.

and have reached the barren hill-country¹; and, if the way be still long, I have no strength left for walking: indeed I am ready to fall with fatigue. There are no gardens before us, so let us hark back and return to town." Said the Magician, "No, O my son; this is the right road, nor are the gardens ended for we are going to look at one which hath ne'er its like amongst those of the Kings and all thou hast beheld are naught in comparison therewith. Then gird thy courage to walk; thou art now a man, Alhamdolillah—praise be to Allah!" Then the Maghrabi fell to soothing Alaeddin with soft words and telling him wondrous tales, lies as well as truth, until they reached the site intended by the African Magician who had travelled from the Sunset-land to the regions of China for the sake thereof. And when they made the place, the Moorman said to Alaeddin, "O son of my brother, sit thee down and take thy rest, for this is the spot we are now seeking and, Inshallah, soon will I divert thee by displaying marvel-matters whose like not one in the world ever saw; nor hath any solaced himself with gazing upon that which thou art about to behold."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-third Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi wizard said to Alaeddin, "No one of created beings hath enjoyed the sights *thou* art about to see. But when thou art rested, arise and seek some wood-chips and fuel sticks² which be small and dry, wherewith we may kindle a fire: then will I show thee, O son of my brother, matters beyond

¹ The Persians apply the Arab word "Sahrá" = desert, to the waste grounds about a town.

² Arab. Kashákish from the quadril. ✓ kashkasha = he gathered fuel.

the range of matter.¹ Now, when the lad heard these words, he longed to look upon what his uncle was about to do and, forgetting his fatigue, he rose forthright and fell to gathering small wood-chips and dry sticks, and continued until the Moorman cried to him, "Enough, O son of my brother!" Presently the Magician brought out from his breast-pocket a casket which he opened, and drew from it all he needed of incense; then he fumigated and conjured and adjured, muttering words none might understand. And the ground straightway clave asunder after thick gloom and quake of earth and bellowings of thunder. Hereat Alaeddin was startled and so affrighted that he tried to fly; but, when the African Magician saw his design, he waxed wroth with exceeding wrath, for that without the lad his work would profit him naught, the hidden hoard which he sought to open being not to be opened save by means of Alaeddin. So noting this attempt to run away, the Magician arose and raising his hand smote Alaeddin on the head a buffet so sore that well nigh his back-teeth were knocked out, and he fell swooning to the ground. But after a time he revived by the magic of the Magician, and cried, weeping the while, "O my uncle, what have I done that deserveth from thee such a blow as this?" Hereat the Maghrabi fell to soothing him, and said, "O my son, 'tis my intent to make thee a man; therefore, do thou not gainsay me, for that I am thine uncle and like unto thy father. Obey me, therefore, in all I bid thee, and shortly thou shalt forget all this travail and toil whenas thou shalt look upon the marvel-matters I am about to show thee." And soon after the ground had cloven asunder before the Moroccan it displayed a marble slab wherein was fixed a copper ring. The Maghrabi, striking a geomantic table² turned to Alaeddin, and said to him, "An thou do all I

¹ In text "Shayy bi-lásh" which would mean lit. a thing gratis or in vain.

² In the text "Sabba raml" = cast in sand. It may be a clerical error for "Zaraba raml" = he struck sand i.e. made geomantic figures.

shall bid thee, indeed thou shalt become wealthier than any of the kings, and for this reason, O my son, I struck thee, because here lieth a hoard which is stored in thy name ; and yet thou designedst to leave it and to levant. But now collect thy thoughts, and behold how I opened earth by my spells and adjurations."— And Shahrazad was surprised by the dawn of day, and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-fourth Night,

QUOTH Dunyazad, " O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, " With love and good will."— It hath reached me, O King of the Age, that the Maghrabi, the Magician, said to Alaeddin, " O my son, now collect thy thoughts ! under yon stone wherein the ring is set lieth the treasure wherewith I acquainted thee : so set thy hand upon the ring and raise the slab, for that none other amongst the folk, thyself excepted, hath power to open it, nor may any of mortal birth, save thyself, set foot within this Enchanted Treasury which hath been kept for thee. But 'tis needful that thou learn of me all wherewith I would charge thee ; nor gainsay e'en a single syllable of my words. All this, O my child, is for thy good ; the hoard being of immense value, whose like the kings of the world never accumulated, and do thou remember that 'tis for thee and me." So poor Alaeddin forgot his fatigue and buffet and tear-shedding, and he was dumbed and dazed at the Maghrabi's words and rejoiced that he was fated to become rich in such measure that not even the Sultans would be richer than himself. Accordingly, he cried, " O my uncle, bid me do all thou pleasest, for I will be obedient unto thy bidding." The Maghrabi replied, " O my nephew, thou art to me as my own child and even dearer, for being my brother's son and for my having none other kith and

kin except thyself; and thou, O my child, art my heir and successor." So saying, he went up to Alaeddin and kissed him and said, "For whom do I intend these my labours? Indeed, each and every are for thy sake, O my son, to the end that I may leave thee a rich man and one of the very greatest." So gainsay me not in all I shall say to thee, and now go up to yonder ring and uplift it as I bade thee." Alaeddin answered, "O uncle mine, this ring is over heavy for me: I cannot raise it single-handed, so do thou also come forward and lend me strength and aidance towards uplifting it, for indeed I am young in years." The Moorman replied, "O son of my brother, we shall find it impossible to do aught if I assist thee, and all our efforts would be in vain. But do thou set thy hand upon the ring and pull it up, and thou shalt raise the slab forthright, and in very sooth I told thee that none can touch it save thyself. But whilst haling at it cease not to pronounce thy name and the names of thy father and mother, so 'twill rise at once to thee nor shalt thou feel its weight." Thereupon the lad mustered up strength and girt the loins of resolution and did as the Moroccan had bidden him, and hove up the slab with all ease when he pronounced his name and the names of his parents, even as the Magician had bidden him. And as soon as the stone was raised he threw it aside.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-fifth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me O King of the Age, that after Alaeddin had raised the slab from over the entrance to the Hoard there appeared before him a Sardáb, a souterrain, whereunto led a case of some twelve stairs and the

Maghrabi said, “O Alaeddin, collect thy thoughts and do whatso I bid thee to the minutest detail nor fail in aught thereof. Go down with all care into yonder vault until thou reach the bottom and there shalt thou find a space divided into four halls,¹ and in each of these thou shalt see four golden jars² and others of virgin or and silver. Beware, however, lest thou take aught therefrom or touch them, nor allow thy gown or its skirts even to brush the jars or the walls. Leave them and fare forwards until thou reach the fourth hall without lingering for a single moment on the way ; and, if thou do aught contrary thereto thou wilt at once be transformed and become a black stone. When reaching the fourth hall thou wilt find therein a door which do thou open, and pronouncing the names thou spakest over the slab, enter therethrough into a garden adorned everywhere with fruit-bearing trees. This thou must traverse by a path thou wilt see in front of thee measuring some fifty cubits long, beyond which thou wilt come upon an open saloon³ and therein a ladder of some thirty rungs. And thou shalt also see hanging from its ceiling,—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-Sixth Night,

QUOTH Dunyazad, “O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “With love and good will.”—It hath reached me, O King of the Age, that the Maghrabi, the Magician, fell to teaching Alaeddin how he should descend into the Hoard and continued,

¹ Arab. *Mauza'* = a place, an apartment, a saloon.

² Galland makes each contain *quatre vases de bronze, grands comme des cuves.*

³ The Arab. is “*Liwán,*” for which see vols. iv. 71 and vii. 347. Galland translates it by a “terrace” and “niche.”

"On reaching the saloon thou shalt there find a Lamp hanging from its ceiling ; so mount the ladder and take that Lamp and place it in thy breast-pocket after pouring out its contents ; nor fear evil from it for thy clothes because its contents are not common oil.¹ And on return thou art allowed to pluck from the trees whatso thou pleasest, for all is thine so long as the Lamp is in thy hand." Now when the Moorman ended his charge to Alaeddin, he drew off a seal-ring² and put it upon the lad's forefinger saying, "O my son, verily this signet shall free thee from all hurt and fear which may threaten thee, but only on condition that thou bear in mind all I have told thee.³ So arise straightway and go down the stairs, strengthening thy

¹ The idea is borrowed from the *lume eterno* of the Rosicrucians. It is still prevalent throughout Syria where the little sepulchral lamps buried by the Hebrews, Greeks and Romans are so called. Many tales are told of their being found burning after the lapse of centuries : but the traveller will never see the marvel.

² The first notice of the signet-ring and its adventures is by Herodotus in the Legend of the Samian Polycrates ; and here it may be observed that the accident is probably founded on fact ; every fisherman knows that fish will seize and swallow spoon-bait and other objects that glitter. The text is the Talmudic version of Solomon's seal-ring. The king of the demons, after becoming a "Bottle-imp," prayed to be set free upon condition of teaching a priceless secret, and after cajoling the Wise One flung his signet into the sea and cast the owner into a land four hundred miles distant. Here David's son begged his bread till he was made head cook to the King of Ammon at Mash Kernin. After a while, he eloped with Na'uzah, the daughter of his master, and presently when broiling a fish found therein his missing property. In the Moslem version, Solomon had taken prisoner Amínah, the daughter of a pagan prince, and had homed her in his Harem, where she taught him idolatry. One day before going to the Hammam he entrusted to her his signet-ring presented to him by the four angelic Guardians of sky, air, water and earth when the mighty Jinni Al-Sakhr (see vol. i. 41 ; v. 36), who was hovering about unseen, snatching away the ring, assumed the king's shape, whereby Solomon's form became so changed that his courtiers drove him from his own doors. Thereupon Al-Sakhr, taking seat upon the throne, began to work all manner of iniquity, till one of the Wazirs, suspecting the transformation, read aloud from a scroll of the law : this caused the demon to fly shrieking and to drop the signet into the sea. Presently Solomon, who had taken service with a fisherman, and received for wages two fishes a day, found his ring and made Al-Sakhr a "Bottle-imp." The legend of St. Kentigern or Mungo of Glasgow, who recovered the Queen's ring from the stomach of a salmon, is a palpable imitation of the Biblical incident which paid tribute to Cæsar.

³ The Magician evidently had mistaken the powers of the Ring. This is against all probability and possibility, but on such abnormal traits are tales and novels founded.

purpose and girding the loins of resolution: moreover fear not for thou art now a man and no longer a child. And in shortest time, O my son, thou shalt win thee immense riches and thou shalt become the wealthiest of the world." Accordingly, Alaeddin arose and descended into the souterrain, where he found the four halls, each containing four jars of gold and these he passed by, as the Maroccan had bidden him, with the utmost care and caution. Thence he fared into the garden and walked along its length until he entered the saloon, where he mounted the ladder and took the Lamp which he extinguished, pouring out the oil which was therein, and placed it in his breast-pocket. Presently, descending the ladder he returned to the garden where he fell to gazing at the trees whereupon sat birds glorifying with loud voices their Great Creator. Now he had not observed them as he went in, but all these trees bare for fruitage costly gems; moreover each had its own kind of growth and jewels of its peculiar sort; and these were of every colour, green and white; yellow, red and other such brilliant hues and the radiance flashing from these gems paled the rays of the sun in forenoon sheen. Furthermore the size of each stone so far surpassed description that no King of the Kings of the world owned a single gem equal to the larger sort nor could boast of even one half the size of the smaller kind of them.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-seventh Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin walked amongst the trees and gazed

upon them and other things which surprised the sight and bewildered the wits ; and, as he considered them, he saw that in lieu of common fruits the produce was of mighty fine jewels and precious stones,¹ such as emeralds and diamonds ; rubies, spinels and balasses, pearls and similar gems astounding the mental vision of man. And forasmuch as the lad had never beheld things like these during his born days nor had reached those years of discretion which would teach him the worth of such valuables (he being still but a little lad), he fancied that all these jewels were of glass or chrystal. So he collected them until he had filled his breast-pockets and began to certify himself if they were or were not common fruits, such as grapes, figs and such like edibles. But seeing them of glassy substance, he, in his ignorance of precious stones and their prices, gathered into his breast-pockets every kind of growth the trees afforded ; and, having failed of his purpose in finding them food, he said in his mind, "I will collect a portion of these glass fruits for playthings at home." So he fell to plucking them in quantities and cramming them in his pokes and breast-pockets till these were stuffed full ; after which he picked others which he placed in his waist-shawl and then, girding himself therewith, carried off all he availed to, purposing to place them in the house by way of ornaments and, as hath been mentioned, never imagining that they were other than glass. Then he hurried his pace in fear of his uncle, the Maghrabi, until he had passed through the four halls and lastly on his return reached the souterrain where he cast not a look at the jars of gold, albeit he was able and

¹ These are the Gardens of the Hesperides and of King Isope (Tale of Beryn Suppl. Canterbury Tales, Chaucer Soc. p. 84) :—

In mydward of this gardyn stant a feirè tre
Of alle manner levis that under sky be,
I-forgit and i-fourmyd, echē in his degré
Of sylver, and of golde fyne, that lusty been to see.

So in the Kathá (S. S.) there are trees with trunks of gold, branches of pearls, and buds and flowers of clear white pearls.

allowed to take of the contents or his way back. But when he came to the souterrain-stairs¹ and clomb the steps till naught remained but the last ; and, finding this higher than all the others, he was unable alone and unassisted, burthened moreover as he was, to mount it. So he said to the Maghrabi, “ O my uncle, lend me thy hand and aid me to climb ;” but the Moorman answered, “ O my son, give me the Lamp and lighten thy load ; belike ‘tis that weigheth thee down.” The lad rejoined, “ O my uncle, ‘tis not the Lamp downweigheth me at all ; but do thou lend me a hand and as soon as I reach ground I will give it to thee.” Hereat the Maroccan, the Magician, whose only object was the Lamp and none other, began to insist upon Alaeddin giving it to him at once ; but the lad (forasmuch as he had placed it at the bottom of his breast-pocket and his other pouches being full of gems bulged outwards)² could not reach it with his fingers to hand it over, so the wizard after much vain persistency in requiring what his nephew was unable to give, fell to raging with furious rage and to demanding the Lamp whilst Alaeddin could not get at it.— And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ The text causes some confusion by applying “ Sullam ” to staircase and ladder, hence probably the latter is not mentioned by Galland and Co., who speak only of an *escalier de cinquante marches*. “ Sullam ” (plur. “ Salálim ”) in modern Egyptian is popularly used for a flight of steps : see Spitta-Bey’s “ Contes Arabes Modernes,” p. 70. The H. V. places under the slab a hollow space measuring four paces (kadam = 2·5 feet), and at one corner a wicket with a ladder. This leads to a vault of three rooms, one with the jars of gold ; the second not to be swept by the skirts, and the third opening upon the garden of gems. “ There thou shalt see a path, whereby do thou fare straight forwards to a lofty palace with a flight of fifty steps leading to a flat terrace ; and here shalt thou find a niche wherein a lamp burneth.”

² In the H. V. he had thrust the lamp into the bosom of his dress, which, together with his sleeves, he had filled full of fruit, and had wound his girdle tightly around him lest any fall out.

Now when it was the Five Hundred and Twenty-eighth Night, QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin could not get at the Lamp so as to hand it to his uncle the Maghrabi, that false felon, so the Magician waxed foolish with fury for that he could not win to his wish. Yet had the lad promised truthfully that he would give it up as soon as he might reach ground, without lying thought or ill-intent. But when the Moorman saw that he would not hand it over, he waxed wroth with wrath exceeding and cut off all his hopes of winning it; so he conjured and adjured and cast incense amiddle-most the fire, when forthright the slab made a cover of itself, and by the might of magic lidded the entrance; the earth buried the stone as it was aforetime and Alaeddin, unable to issue forth, remained underground. Now the Sorcerer was a stranger, and, as we have mentioned, no uncle of Alaeddin's, and he had misrepresented himself and preferred a lying claim, to the end that he might obtain the Lamp by means of the lad for whom this Hoard had been upstored. So the Accursed heaped the earth over him and left him to die of hunger. For this Maghrabi was an African of Afrikíyah proper, born in the Inner Sunset-land, and from his earliest age upwards he had been addicted to witchcraft and had studied and practised every manner of occult science, for which unholy lore the city of Africa¹ is notorious. And he ceased not to

¹ Africa (Arab. Afrikíyah) here is used in its old and classical sense for the limited tract about Carthage (Tunis) *i.e.*, Africa Propria. But the scribe imagines it to be the P.N. of a city: so in Júdar (vol. vi. 222) we find Fás and Miknás (Fez and Mequinez) converted into one settlement. The Maghribi, Mauritanian or Moroccan is famed for sorcery throughout the Moslem world: see vol. vi. 220. The Moslem "Kingdom of Afrikiyah" was composed of four provinces, Tunis, Tripoli, Constantina, and Bugia; and a considerable part of it was held by the Berber tribe of Sanhája or Sinhága, also called the Zenag, whence our modern "Senegal." Another noted tribe which held Bajaiyah (Bugia) in Afrikiyah proper was the "Zawáwah," the European "Zouaves." Ibn Khall. iv. 84.)

read and hear lectures until he had become a past-master in all such knowledge. And of the abounding skill in spells and conjurations which he had acquired by the perusing and the lessoning of forty years, one day of the days he discovered by devilish inspiration that there lay in an extreme city of the cities of China, named Al-Kal'ás,¹ an immense Hoard, the like whereof none of the Kings in this world had ever accumulated: moreover, that the most marvellous article in this Enchanted Treasure was a wonderful Lamp which, whoso possessed, could not possibly be surpassed by any man upon earth, either in high degree or in wealth and opulence; nor could the mightiest monarch of the universe attain to the all-sufficiency of this Lamp with its might of magical means. ——And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Twenty-ninth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will." ——It hath reached me, O King of the Age, that when the Maghrabi assured himself by his science and saw that this Hoard could be opened only by the presence of a lad named Alaeddin, of pauper family and abiding in that very city, and learnt how taking it would be easy and without hardships, he straightway and without stay or delay equipped himself for a voyage to China (as we have already told), and he did what he did with Alaeddin fancying that he would become Lord of the Lamp. But his attempt and his hopes were baffled and his work was clean wasted; whereupon, determining to do the lad die, he heaped up the earth over him by gramarye

¹ Galland omits the name, which is outlandish enough.

to the end that the unfortunate might perish, reflecting that "The live man hath no murtherer."¹ Secondly, he did so with the design that, as Alaeddin could not come forth from underground, he would also be impotent to bring out the Lamp from the souterrain. So presently he wended his ways and retired to his own land, Africa, a sadder man and disappointed of all his expectations. Such was the case with the Wizard; but as regards Alaeddin when the earth was heaped over him, he began shouting to the Moorman whom he believed to be his uncle, and praying him to lend a hand that he might issue from the souterrain and return to earth's surface; but, however loudly he cried, none was found to reply. At that moment he comprehended the sleight which the Moroccan had played upon him, and that the man was no uncle but a liar and a wizard. Then the unhappy despaired of life, and learned to his sorrow that there was no escape for him; so he fell to beweeping with sore weeping the calamity had befallen him; and after a little while he stood up and descended the stairs to see if Allah Almighty had lightened his grief-load by leaving a door of issue. So he turned him to the right and to the left but he saw naught save darkness and four walls closed upon him, for that the Magician had by his magic locked all the doors and had shut up even the garden, wherethrough the lad erst had passed, lest it offer him the means of issuing out upon earth's surface, and that he might surely die. Then Alaeddin's weeping waxed sorer, and his wailing louder whenas he found all the doors fast shut, for he had thought to solace himself awhile in the garden. But when he felt that all were locked, he fell to shedding tears and lamenting like unto one who hath lost his every hope, and he returned to sit upon the stairs of the flight whereby he had entered the souterrain.— And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ Meaning that he had incurred no blood-guiltiness, as he had not killed the lad and only left him to die.

Now when it was the Five Hundred and Thirtieth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin sat down upon the stair of the vault weeping and wailing and wanting all hopes. But it is a light matter for Allah (be He exalted and extolled!) whenas He designeth aught to say, "Be" and it becometh; for that He createth joy in the midst of annoy; and on this wise it was with Alaeddin. Whilst the Maghrabi, the Magician, was sending him down into the souterrain he set upon his finger by way of gift, a seal-ring and said, "Verily this signet shall save thee from every strait an thou fall into calamity and ill shifts of time; and it shall remove from thee all hurt and harm, and aid thee with a strong arm whereso thou mayest be set."¹ Now this was by destiny of God the Great, that it might be the means of Alaeddin's escape; for whilst he sat wailing and weeping over his case and cast away all hope of life, and utter misery overwhelmed him, he rubbed his hands together for excess of sorrow, as is the wont of the woeful; then, raising them in supplication to Allah, he cried, "I testify that there is no God save Thou alone, The Most Great, the Omnipotent, the All-conquering, Quickener of the dead, Creator of man's need and Granter thereof, Resolver of his difficulties and duresse and Bringer of joy not of annoy. Thou art my sufficiency and Thou art the Truest of Trustees. And I bear my witness that Mohammed is Thy servant and Thine Apostle and I supplicate Thee, O my God, by his favour with Thee to free me from this my foul plight." And

¹ The H. V. explains away the improbability of the Magician forgetting his gift. "In this sore disquietude he bethought him not of the ring which, by the decree of Allah, was the means of Alaeddin's escape; and indeed not only he but oft times those who practice the Black Art are baulked of their designs by Divine Providence."

whilst he implored the Lord and was chafing his hands in the soreness of his sorrow for that had befallen him of calamity, his fingers chanced rub the Ring when, lo and behold! forthright its Familiar rose upright before him and cried, "Adsum; thy slave between thy hands is come! Ask whatso thou wantest, for that I am the thrall of him on whose hand is the Ring, the Signet of my lord and master." Hereat the lad looked at him and saw standing before him a Mārid like unto an Ifrīt¹ of our lord Solomon's Jinns. He trembled at the terrible sight; but, hearing the Slave of the Ring say, "Ask whatso thou wantest, verily, I am thy thrall, seeing that the signet of my lord be upon thy finger," he recovered his spirits and remembered the Moorman's saying when giving him the Ring. So he rejoiced exceedingly and became brave and cried, "Ho thou, Slave of the Lord of the Ring, I desire thee to set me upon the face of earth." And hardly had he spoken this speech when suddenly the ground clave asunder and he found himself at the door of the Hoard and outside it in full view of the world. Now for three whole days he had been sitting in the darkness of the Treasury underground and when the sheen of day and the shine of sun smote his face he found himself unable to keep his eyes open; so he began to unclose the lids a little and to close them a little until his eyeballs regained force and got used to the light and were purged of the noisome murk.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ See vol. vii. 60. The word is mostly derived from "'asār"=dust, and denotes, according to some, a man coloured like the ground or one who "'dusts'" all his rivals. "'Ifr'" (fem. 'Ifrah) is a wicked and dangerous man. Al-Jannabi, I may here notice, is the chief authority for Afrikus son of Abraha and xviiith Tobba being the eponymus of "Africa."

Now when it was the Five Hundred and Thirty-first Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell me some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin, issuing from the Treasury, opened his eyes after a short space of time and saw himself upon earth's surface, the which rejoiced him exceedingly, and withal he was astounded at finding himself without the Hoard-door whereby he had passed in when it was opened by the Maghrabi, the Magician; especially as the adit had been lidded and the ground had been smoothed, showing no sign whatever of entrance. Thereat his surprise increased until he fancied himself in another place, nor was his mind convinced that the stead was the same until he saw the spot whereupon they had kindled the fire of wood-chips and dried sticks, and where the African Wizard had conjured over the incense. Then he turned him rightwards and leftwards and sighted the gardens from afar and his eyes recognised the road whereby he had come. So he returned thanks to Allah Almighty who had restored him to the face of earth and had freed him from death after he had cut off all hopes of life. Presently he arose and walked along the way to the town, which now he well knew, until he entered the streets and passed on to his own home. Then he went in to his mother and on seeing her, of the overwhelming stress of joy at his escape and the memory of past affright and the hardships he had borne and the pangs of hunger, he fell to the ground before his parent in a fainting-fit. Now his mother had been passing sad since the time of his leaving her and he found her moaning and crying about him; however on sighting him enter the house she joyed with exceeding joy, but soon was overwhelmed with woe when he sank upon the ground swooning before her eyes.

Still,¹ she did not neglect the matter or treat it lightly, but at once hastened to sprinkle water upon his face and after she asked of the neighbours some scents which she made him snuff up. And when he came round a little, he prayed her to bring him somewhat of food saying, "O my mother 'tis now three days since I ate anything at all." Thereupon she arose and brought him what she had by her; then, setting it before him, said, "Come forward, O my son; eat and be cheered² and, when thou shalt have rested, tell me what hath betided and affected thee, O my child; at this present I will not question thee for thou art aweary in very deed." —— And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-second Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell me some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will." —— It hath reached me, O King of the Age, that Alaeddin ate and drank and was cheered and after he had rested and had recovered spirits he cried, "Ah, O my mother, I have a sore grievance against thee for leaving me to that accursed wight who strave to compass my destruction and designed to take my life.³ Know thou that I beheld Death with mine own eyes at the hand of this damned wretch, whom thou didst certify to be my uncle; and, had not Almighty Allah rescued me from him, I and thou, O my mother, had been cozened by the excess of this Accursed's promises to work my welfare, and by the great show of

¹ Arab. "Ghayr an" = otherwise that, except that, a favourite form in this MS. The first word is the Syriac "Gheir" = for, a conjunction which is most unnecessarily derived by some from the Gr. γάρ.

² Galland and the H. V. make the mother deliver a little hygienic lecture about not feeding too fast after famine: exactly what an Eastern parent would not dream of doing.

³ The lad now turns the tables upon his mother and becomes her master, having "a crow to pick" with her.

affection which he manifested to us. Learn, O my mother, that this fellow is a sorcerer, a Moorman, an accursed, a liar, a traitor, a hypocrite;¹ nor deem I that the devils under the earth are damnable as he. Allah abase him in his every book ! Hear then, O my mother, what this abominable one did, and all I shall tell thee will be soothfast and certain. See how the damned villain brake every promise he made, certifying that he would soon work all good with me ; and do thou consider the fondness which he displayed to me and the deeds which he did by me ; and all this only to win his wish, for his design was to destroy me ; and Alhamdolillah—laud to the Lord—for my deliverance. Listen and learn, O my mother, how this Accursed entreated me.” Then Alaeddin informed his mother of all that had befallen him (weeping the while for stress of gladness) ; how the Maghrabi had led him to a hill wherein was hidden the Hoard and how he had conjured and fumigated, adding,² “After which, O my mother, mighty fear gat hold of me when the hill split and the earth gaped before me by his wizardry ; and I trembled with terror at the rolling of thunder in mine ears and the murk which fell upon us when he fumigated and muttered spells. Seeing these horrors I in mine affright designed to fly ; but, when he understood mine intent he reviled me and smote me a buffet so sore that it caused me swoon. However, inasmuch as the Treasury was to be opened only by means of me, O my mother, he could not descend therein himself, it being in my name and not in his ; and, for that he is an ill-omened magician, he understood that I was necessary to him and this was his need of me.”—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ Arab. “Munáfik” for whose true sense, “an infidel who pretendeth to believe in Al-Islam,” see vol. vi. p. 207. Here the epithet comes last being the climax of abuse, because the lowest of the seven hells (vol. viii. 111) was created for “hypocrites,” i.e. those who feign to be Moslems when they are Miscreants.

² Here a little abbreviation has been found necessary to avoid the whole of a twice-told tale ; but nothing material has been omitted.

Now when it was the Five Hundred and Thirty-third Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell me some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin acquainted his mother with all that had befallen him from the Maghrabi, the Magician, and said, "After he had buffeted me, he judged it advisable to soothe me in order that he might send me down into the Enchanted Treasury; and first he drew from his finger a Ring which he placed upon mine. So I descended and found four halls all full of gold and silver which counted as naught, and the Accursed had charged me not to touch aught thereof. Then I entered a mighty fine flower-garden everywhere bedecked with tall trees whose foliage and fruitage bewildered the wits, for all, O my mother, were of vari-coloured glass, and lastly I reached the Hall wherein hung this Lamp. So I took it straightway and put it out¹ and poured forth its contents." And so saying Alaeddin drew the Lamp from his breast-pocket and showed it to his mother, together with the gems and jewels which he had brought from the garden; and there were two large bag-pockets full of precious stones, whereof not one was to be found amongst the kings of the world. But the lad knew naught anent their worth deeming them glass or crystal; and presently he resumed, "After this, O mother mine, I reached the Hoard-door carrying the Lamp and shouted to the accursed Sorcerer, which called himself my uncle, to lend me a hand and hale me up, I being unable to mount of myself the last step for the over-weight of my burthen. But

¹ Arab. "Taffaytu-hu." This is the correct term = to extinguish. They relate of the great scholar Firozábádi, author of the "Kámús" (ob. A.H. 817=A.D. 1414), that he married a Badawi wife in order to study the purest Arabic and once when going to bed said to her, "Uktuli's-siráj," the Persian "Chirágh-rá bi-kush" = Kill the lamp. "What," she cried, "Thou an 'Álim and talk of killing the lamp instead of putting it out!"

he would not and said only:—First hand me the Lamp! As, however, I had placed it at the bottom of my breast-pocket and the other pouches bulged out beyond it, I was unable to get at it and said:—O my uncle, I cannot reach thee the Lamp, but I will give it to thee when outside the Treasury. His only need was the Lamp and he designed, O my mother, to snatch it from me and after that slay me, as indeed he did his best to do by heaping the earth over my head. Such then is what befel me from this foul Sorcerer.” Hereupon Alaeddin fell to abusing the Magician in hot wrath and with a burning heart and crying, “Well-away! I take refuge from this damned wight, the ill-omened, the wrong-doer, the forswearer, the lost to all humanity, the arch-traitor, the hypocrite, the annihilator of ruth and mercy.”—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-fourth Night,

QUOTH Dunyazad, “O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “With love and good will.”—It hath reached me, O King of the Age, that when Alaeddin’s mother heard his words and what had befallen him from the Maghrabi, the Magician, she said, “Yea, verily, O my son, he is a miscreant, a hypocrite who murthereth the folk by his magic; but ’twas the grace of Allah Almighty, O my child, that saved thee from the tricks and the treachery of this accursed Sorcerer whom I deemed to be truly thine uncle.”¹ Then, as the lad had not slept a wink for three days and found himself nodding, he sought his natural rest, his mother doing on like wise; nor did he awake till about noon on

¹ In the H. V. the mother takes the “fruits” and places them upon the ground; “but when darkness set in, a light shone from them like the rays of a lamp or the sheen of the sun.”

the second day. As soon as he shook off slumber he called for somewhat of food being sore anhungered, but said his mother, "O my son, I have no victual for thee inasmuch as yesterday thou atest all that was in the house. But wait patiently a while: I have spun a trifle of yarn which I will carry to the market-street and sell it and buy with what it may be worth some victual for thee." "O my mother," said he, "keep your yarn and sell it not; but fetch me the Lamp I brought hither that I may go vend it and with its price purchase provaunt, for that I deem 'twill bring more money than the spinnings." So Alaeddin's mother arose and fetched the Lamp for her son; but, while so doing, she saw that it was dirty exceedingly; so she said, "O my son, here is the Lamp, but 'tis very foul: after we shall have washed it and polished it 'twill sell better." Then, taking a handful of sand she began to rub therewith, but she had only begun when appeared to her one of the Jánn whose favour was frightful and whose bulk was horrible big, and he was gigantic as one of the Jabábirah.¹ And forthright he cried to her, "Say whatso thou wantest of me? Here am I, thy Slave and Slave to whoso holdeth the Lamp; and not I alone, but all the Slaves of the Wonderful Lamp which thou hendest in hand." She quaked and terror was sore upon her when she looked at that frightful form and her tongue being tied she could not return aught reply, never having been accustomed to espy similar semblances.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ For these fabled Giant rulers of Syria, Og King of Bashan, etc. see vols. vii. 84; ix. 109, 323. D'Herbelot (s.v. Giabbar=Giant) connects "Jabábirah" with the Heb. Ghibbor, Ghibborim and the Pers. Dív, Diván: of these were 'Ád and Shaddád, Kings of Syria: the Falastín (Philistines) 'Auj, Amálík and Banú Shayth or Seth's descendants, the sons of God (Benu-Elohim) of the Book of Genesis (vi. 2) who inhabited Mount Hermon and lived in purity and chastity.



Now when it was the Five Hundred and Thirty-fifth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin's mother could not of her terror return a reply to the Márid ; nay she fell to the ground oppressed by her affright.¹ Now her son was standing afar off and he had already seen the Jinní of the Ring which he had rubbed within the Treasury ; so when he heard the Slave speaking to his parent, he hastened forwards and snatching the Lamp from her hand, said, "O Slave of the Lamp, I am anhungered and 'tis my desire that 'hou fetch me somewhat to eat and let it be something toothsome beyond our means." The Jinni disappeared for an eye-twinkle and returned with a mighty fine tray and precious of price, for that 'twas all in virginal silver and upon it stood twelve golden platters of meats manifold, and dainties delicate, with bread snowier than snow ; also two silvern cups and as many black jacks² full of wine clear-strained and long-stored. And after setting all these before Alaeddin, he evanished from vision. Thereupon the lad went and sprinkled rose water upon his mother's face and caused her snuff up perfumes pure and pungent and said to her when she revived, "Rise, O mother mine, and let us eat of these meats wherewith Almighty Allah hath eased our poverty." But when she saw that mighty fine silvern tray she fell to marvelling at the matter and quoth she, "O my son, who be this generous, this beneficent one who hath abated our hunger-pains and our penury ? We are indeed under obligation to him and, meseemeth, 'tis the Sultan

¹ The H. V. explains that the Jinni had appeared to the mother in hideous aspect, with noise and clamour, because she had scoured the Lamp roughly ; but was more gentle with Alaeddin because he had rubbed it lightly. This is from Galland.

² Arab. Musawwadatayn=lit. two black things, rough copies, etc.

who, hearing of our mean condition and our misery, hath sent us this food-tray." Quoth he, "O my mother, this be no time for questioning: arouse thee and let us eat for we are both a-famished." Accordingly, they sat down to the tray and fell to feeding when Alaeddin's mother tasted meats whose like in all her time she had never touched; so they devoured them with sharpened appetites and all the capacity engendered by stress of hunger; and, secondly, the food was such that marked the tables of the Kings. But neither of them knew whether the tray was or was not valuable, for never in their born days had they looked upon aught like it. As soon as they had finished the meal (withal leaving victual enough for supper and eke for the next day), they arose and washed their hands and sat at chat, when the mother turned to her son and said, "Tell me, O my child, what befel thee from the Slave, the Jinn¹, now that Alhamdolillah—laud to the Lord!—we have eaten our full of the good things wherewith He hath favoured us and thou hast no pretext for saying to me, 'I am anhungered.'" So Alaeddin related to her all that took place between him and the Slave what while she had sunk upon the ground aswoon for sore terror; and at this she, being seized with mighty great surprise, said, "'Tis true; for the Jinns do present themselves before the Sons of Adam¹ but I, O my son, never saw them in all my life and meseemeth that this be the same who saved thee when thou wast within the Enchanted Hoard." "This is not he, O my mother: this who appeared before thee is the Slave of the Lamp!" "Who may this be, O my son?" "This be a Slave of

¹ Arab. *Banú Adam*, as opposed to *Banú Elohim* (Sons of the Gods), *B. al-Jánn* etc. The *Banú al-Asfar*—sons of the yellow, are Esau's posterity in Edom, also a term applied by Arab historians to the Greeks and Romans whom Jewish fable derived from Idumæa: in my vol. ii. 220, they are the people of the yellow or tawny faces. For the legend see *Ibn Kkall.* iii. 8, where the translator suggests that the by-name may be—the "sons of the Emperor" Flavius, confounded with "flavus," a title left by Vespasian to his successors. The *Banú al-Khashkhash*—sons of the (black) poppy are the Ethiopians.

sort and shape other than he ; that was the Familiar of the Ring and this his fellow thou sawest was the Slave of the Lamp thou hentest in hand.”—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-sixth Night,

QUOTH Dunyazad, “O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “With love and good will.”—It hath reached me, O King of the Age, that Alaeddin said, “Verily, O my mother, the Jinni who appeared to thee was the Slave of the Lamp.” And when his parent heard these words she cried, “There ! there !¹ so this Accursed, who showed himself to me and went nigh unto killing me with affright, is attached to the Lamp.” “Yes,” he replied, and she rejoined, “Now I conjure thee, O my son, by the milk wherewith I suckled thee, to throw away from thee this Lamp and this Ring ; because they can cause us only extreme terror and I especially can never abear a second glance at them. Moreover all intercourse with them is unlawful, for that the Prophet (whom Allah save and assain !) warned us against them with threats.” He replied, “Thy commands, O my mother, be upon my head² and mine eyes ; but, as regards this saying thou saidest, 'tis impossible that I part or with Lamp or with Ring. Thou thyself hast seen what good the Slave wrought us whenas we were famishing ; and know, O my mother, that the Maghrabi, the liar, the Magician, when sending me down into the Hoard, sought nor the silver nor the gold wherewith the four halls were fulfilled, but charged me to bring him only the Lamp (naught else), because in very deed he

¹ Arab, Há ! há ! so Háka (fem. Háki) = Here for thee !

² So in Mediæval Europe Papal bulls and Kings' letters were placed for respect on the head. See Duffield's “Don Quixote,” Part i. xxxi.

had learned its priceless value ; and, had he not been certified of it, he had never endured such toil and trouble nor had he travelled from his own land to our land in search thereof ; neither had he shut me up in the Treasury when he despaired of the Lamp which I would not hand to him. Therefore it besitteth us, O my mother, to keep this Lamp and take all care thereof nor disclose its mysteries to any ; for this is now our means of livelihood and this it is shall enrich us. And likewise as regards the Ring, I will never withdraw it from my finger, inasmuch as but for this thou hadst nevermore seen me on life ; nay I should have died within the Hoard underground. How then can I possibly remove it from my finger ? And who wotteth that which may betide me by the lapse of Time, what trippings or calamities or injurious mishaps wherefrom this Ring may deliver me ? However, for regard to thy feelings I will stow away the Lamp nor ever suffer it to be seen of thee hereafter.” Now when his mother heard his words and pondered them she knew they were true and said to him, “ Do, O my son, whatso thou willest ; for my part I wish never to see them nor ever sight that frightful spectacle I erst saw.”—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the *Five Hundred and Thirty-seventh Night*,

QUOTH Dunyazad, “ O sister mine, an thou be not sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “ With love and good will.”—It hath reached me, O King of the Age, that Alaeddin and his mother continued eating of the meats brought them by the Jinni for two full told days till they were finished ; but when he learned that nothing of food remained for them, he arose and took a platter of the platters which the Slave had brought upon the tray. Now they were all of the finest gold

but the lad knew naught thereof ; so he bore it to the Bazar and there, seeing a man which was a Jew, a viler than the Satans¹, offered it to him for sale. When the Jew espied it he took the lad aside that none might see him, and he looked at the platter and considered it till he was certified that is was of gold refined. But he knew not whether Alaeddin was acquainted with its value or he was in such matters a raw laddie ;² so he asked him, “ For how much, O my lord, this platter ? ” and the other answered, “ Thou wottest what be its worth.” The Jew debated with himself as to how much he should offer, because Alaeddin had returned him a craftsman-like reply ; and he thought of the smallest valuation ; at the same time he feared lest the lad, haply knowing its worth, should expect a considerable sum. So he said in his mind, “ Be-like the fellow is an ignoramus in such matters nor is ware of the price of the platter.” Whereupon he pulled out of his pocket a dinar, and Alaeddin eyed the gold piece lying in his palm and hastily taking it went his way ; whereby the Jew was certified of his customer’s innocence of all such knowledge, and repented with entire repentance that he had given him a golden dinar in lieu of a copper carat,³ a bright-polished groat. However, Alaeddin made no delay but went at once to the baker’s where he bought him bread and changed the ducat ; then, going to his mother, he gave her the scones and the remaining small coin and said, “ O my mother, hie thee and buy thee all we require.” So she arose and walked to the Bazar and laid in the necessary stock ; after which they ate and were cheered. And whenever the price of the platter was expended, Alaeddin would take another and carry it to the accursed Jew who bought each and every at a pitiful price ; and

¹ Galland makes the Juif only *rusé et adroit*.

² Arab. “ Ghashím ” = a “ Johnny Raw ” from the root “ Ghashm ” = iniquity : Builders apply the word to an unhewn stone ; addressed to a person it is considered slighting, if not insulting. See vol. ii. 330.

³ The carat (Kírát) being most often, but not always, one twenty-fourth of the dinar. See vols. iii. 239 ; vii. 289.

even this he would have minished but, seeing how he had paid a dinar for the first, he feared to offer a lesser sum, lest the lad go and sell to some rival in trade and thus he lose his usurious gains. Now when all the golden platters were sold, there remained only the silver tray whereupon they stood ; and, for that it was large and weighty, Alaeddin brought the Jew to his house and produced the article, when the buyer, seeing its size gave him ten dinars and these being accepted went his ways. Alaeddin and his mother lived upon the sequins until they were spent ; then he brought out the Lamp and rubbed it and straightway appeared the Slave who had shown himself aforetime.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-eighth Night,

QUOTH Dunyazad, “ O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “ With love and good will.”—It hath reached me, O King of the Age, that the Jinni, the Slave of the Lamp, on appearing to Alaeddin said, “ Ask, O my lord, whatso thou wantest for I am thy Slave and the thrall of whoso hath the Lamp ;” and said the lad, I desire that thou bring me a tray of food like unto that thou broughtest me erewhiles, for indeed I am famisht.” Accordingly, in the glance of an eye the Slave produced a similar tray supporting twelve platters of the most sumptuous, furnished with requisite cates ; and thereon stood clean bread and sundry glass bottles¹ of strained wine. Now Alaeddin’s mother had gone out when she knew he was about to rub the Lamp that she might not again look upon the Jinni ; but after a while she returned and, when she sighted

¹ Kanáni, plur. of Kinnínah.

the tray covered with silvern¹ platters and smelt the savour of the rich meats diffused over the house, she marvelled and rejoiced. Thereupon quoth he, "Look, O my mother! Thou badest me throw away the Lamp, see now its virtues;" and quoth she, "O my son, Allah increase his² weal, but I would not look upon him." Then the lad sat down with his parent to the tray and they ate and drank until they were satisfied; after which they removed what remained for use on the morrow. As soon as the meats had been consumed, Alaeddin arose and stowed away under his clothes a platter of the platters and went forth to find the Jew, purposing to sell it to him; but by fiat of Fate he passed by the shop of an ancient jeweller, an honest man and a pious who feared Allah. When the Shaykh saw the lad, he asked him saying, "O my son, what dost thou want? for that times manifold have I seen thee passing hereby and having dealings with a Jewish man; and I have espied thee handing over to him sundry articles; now also I fancy thou hast somewhat for sale and thou seekest him as a buyer thereof. But thou wottest not, O my child, that the Jews ever hold lawful to them the good of Moslems,³ the Confessors of Allah Almighty's unity, and, always defraud them; especially this accursed Jew with whom thou hast relations and into whose hands thou hast fallen. If then, O my son, thou have aught thou wouldest sell show the same to me and never fear, for I will give thee its full price by the truth of Almighty Allah." Thereupon Alaeddin brought out the platter which when the ancient goldsmith saw, he took and weighed it in his scales and asked the lad saying, "Was

¹ Here and below silver is specified, whenas the platters in Night dxxxv. were of gold. This is one of the many changes, contradictions and confusions which are inherent in Arab stories. See Spitta-Bey's "Contes Arabes," Preface.

² i.e. the Slave of the Lamp.

³ This may be true, but my experience has taught me to prefer dealing with a Jew than with a Christian. The former will "jew" me perhaps, but his commercial cleverness will induce him to allow me some gain in order that I may not be quite disheartened: the latter will strip me of my skin and will grumble because he cannot gain more.

it the fellow of this thou soldest to the Jew?" "Yes, its fellow and its brother," he answered, and quoth the old man, "What price did he pay thee?" Quoth the lad, "One dinar."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Thirty-ninth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the ancient goldsmith, hearing from Alaeddin how the Jew used to give only one dinar as the price of the platter, cried, "Ah! I take refuge from this Accursed who cozeneth the servants of Allah Almighty!" Then, looking at the lad, he exclaimed, "O my son, verily yon tricksy Jew hath cheated thee and laughed at thee, this platter being pure silver and virginal. I have weighed it and found it worth seventy dinars; and, if thou please to take its value, take it." Thereupon the Shaykh counted out to him seventy gold pieces, which he accepted and presently thanked him for his kindness in exposing the Jew's rascality. And after this, whenever the price of a platter was expended, he would bring another, and on such wise he and his mother were soon in better circumstances; yet they ceased not to live after their olden fashion as middle class folk¹ without spending on diet overmuch or squandering money. But Alaeddin had now thrown off the ungraciousness of his boyhood; he shunned the society of scapegraces and he began to frequent good men and true, repairing daily to the market-street of the merchants and there companying with the great and the small of them, asking about matters of merchandise and learning the price of investments and so forth; he

¹ Arab. "Hálah mutawassitah," a phrase which has a European touch.

likewise frequented the Bazars of the Goldsmiths and the Jewellers¹ where he would sit and divert himself by inspecting their precious stones and by noting how jewels were sold and bought therein. Accordingly, he presently became ware that the tree-fruits, wherewith he had filled his pockets what time he entered the Enchanted Treasury, were neither glass nor chrystral but gems rich and rare; and he understood that he had acquired immense wealth such as the Kings never can possess. He then considered all the precious stones which were in the Jewellers' Quarter, but found that their biggest was not worth his smallest. On this wise he ceased not every day repairing to the Bazar and making himself familiar with the folk and winning their loving will;² and enquiring anent selling and buying, giving and taking, the dear and the cheap, until one day of the days when, after rising at dawn and donning his dress he went forth, as was his wont, to the Jewellers' Bazar; and, as he passed along it he heard the crier crying as follows: "By command of our magnificent master, the King of the Time and the Lord of the Age and the Tide, let all the folk lock up their shops and stores and retire within their houses, for that the Lady Badr al-Budúr³, daughter of the Sultan, designeth to visit the Hammám; and whoso gainsayeth the order shall be punished with death-penalty and be his blood upon his own neck!" But when Alaeddin heard the proclamation, he longed to look upon the King's daughter and said in his mind, "Indeed all the lieges talk of her beauty and loveliness and the end of my desires is to see her."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ In the text "Jauharjíyyah," common enough in Egypt and Syria; an Arab. plur. of an Arabised Turkish sing,—ji for—chf = (crafts-) man.

² We may suppose some years may have passed in this process and that Alaeddin from a lad of fifteen had reached the age of manhood. The H. V. declares that for many a twelvemonth the mother and son lived by cotton spinning and the sale of the plate.

³ i.e. Full moon of full moons: See vol. iii. 228. It is pronounced "Badrōo'l-Budoor," hence Galland's "Badr-oul-boudour."

Now when it was the Five Hundred and Fortieth Night,

QUOTH Dunyazad, "O sister mine an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied "With love and good will."—It hath reached me, O King of the Age, that Alaeddin fell to contriving some means whereby he might look upon the Princess Badr al-Budúr and at last judged best to take his station behind the Hammam-door whence he might see her face as she entered.¹ Accordingly, without stay or delay he repaired to the Baths before she was expected and stood a-rear of the entrance, a place whereat none of the folk happened to be looking. Now when the Sultan's daughter had gone the rounds of the city and its main streets and had solaced herself by sight-seeing, she finally reached the Hammam and whilst entering she raised her veil, when her face rose before sight as it were a pearl of price or a sheeny sun, and she was as one of whom the describer sang:—

Magic Kohl enchanteth the glances so bright of her :^o We pluck roses in posies from cheeks rosy bright of her :
Of night's gloomiest hue is the gloom of the hair of her * And her bright brow uplighteth the murks of the night of her.²

(Quoth the reciter) when the Princess raised from her face the veil and Alaeddin saw her favour he said, "In very truth her fashion magnifieth her Almighty Fashioner and glory be to Him who created her and adorned her with this beauty and loveliness." His strength was struck down from the moment he saw her and his thoughts were distraught ; his gaze was dazed, the love of her gat hold of the whole of his heart ; and, when he returned home to his

¹ In the H. V. Alaeddin "bethought him of a room adjacent to the Baths where he might sit and see the Princess through the door-chinks, when she raised her veil before the handmaids and eunuchs."

² This is the common conceit of the brow being white as day and the hair black as night.

mother, he was as one in ecstasy. His parent addressed him, but he neither replied nor denied ; and, when she set before him the morning meal he continued in like case ; so quoth she, "O my son what is't may have befallen thee ? Say me, doth aught ail thee ? Let me know what ill hath betided thee for, unlike thy custom, thou speakest not when I bespeak thee." Thereupon Alaeddin (who used to think that all women resembled his mother¹ and who, albeit he had heard of the charms of Badr al-Budur, daughter of the Sultan, yet knew not what "beauty" and "loveliness" might signify) turned to his parent and exclaimed, "Let me be !" However, she persisted in praying him to come forwards and eat, so he did her bidding but hardly touched food ; after which he lay at full length on his bed all the night through in cogitation deep until morning morrowed. The same was his condition during the next day, when his mother was perplexed for the case of her son and unable to learn what had happened to him. So, thinking that belike he might be ailing, she drew near him and asked him saying, "O my son, an thou sense aught of pain or such like, let me know that I may fare forth and fetch thee the physician ; and to-day there be in this our city a leech from the Land of the Arabs whom the Sultan hath sent to summon and the bruit abroad reporteth him to be skilful exceedingly. So, an be thou ill let me go and bring him to thee."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ Such a statement may read absurdly to the West but it is true in the East. "Selim" had seen no woman's face unveiled, save that of his sable mother Rosebud in Morier's Tale of Yeldoi, the wicked woman ("The Mirza," vol. iii. 135). The H. V. adds that Alaeddin's mother was old and verily had little beauty even in her youth. So at the sight of the Princess he learnt that Allah had created women exquisite in loveliness and heart-ensnaring ; and at first glance the shaft of love pierced his heart and he fell to the ground afaist. He loved her with a thousand lives and, when his mother questioned him, "his lips formed no friendship with his speech."

Now when it was the Five Hundred and Forty-first Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin, hearing his parent's offer to summon the mediciner, said, "O my mother, I am well in body and on no wise ill. But I ever thought that all women resembled thee until yesterday, when I beheld the Lady Badr al-Budur, daughter of the Sultan, as she was faring for the Baths." Then he related to her all and everything that had happened to him adding, "Haply thou also hast heard the crier a-crying :—Let no man open shop or stand in street that the Lady Badr al-Budur may repair to the Hammam without eye seeing her. But I have looked upon her even as she is, for she raised her veil at the door ; and, when I viewed her favour and beheld that noble work of the Creator, a sore fit of ecstasy, O my mother, fell upon me for love of her and firm resolve to win her hath opened its way into every limb of me, nor is repose possible for me except I win her. Wherefor I purpose asking her to wife from the Sultan her sire in lawful wedlock." When Alaeddin's mother heard her son's words, she belittled his wits and cried, "O my child, the name of Allah upon thee ! meseemeth thou hast lost thy senses. But be thou rightly guided, O my son, nor be thou as the men Jinn-maddened !" He replied, "Nay, O mother mine, I am not out of my mind nor am I of the maniacs ; nor shall this thy saying alter one jot of what is in my thoughts, for rest is impossible to me until I shall have won the dearling of my heart's core, the beautiful Lady Badr al-Budur. And now I am resolved to ask her of her sire the Sultan." She rejoined, "O my son, by my life upon thee speak not such speech, lest any overhear thee and say thou be insane: so cast away from thee

such nonsense! Who shall undertake a matter like this or make such request to the King? Indeed, I know not how, supposing this thy speech to be soothfast, thou shalt manage to crave such grace of the Sultan or through whom thou desirest to propose it." He retorted, "Through whom shall I ask it, O my mother, when thou art present? And who is there fonder and more faithful to me than thyself? So my design is that thou thyself shalt proffer this my petition." Quoth she, "O my son, Allah remove me far therefrom! What! have I lost my wits like thyself? Cast the thought away and a long way from thy heart. Remember whose son thou art, O my child, the orphan boy of a tailor, the poorest and meanest of the tailors toiling in this city; and I, thy mother, am also come of pauper folk and indigent. How then durst thou ask to wife the daughter of the Sultan, whose sire would not deign marry her with the sons of the Kings and the Sovrants, except they were his peers in honour and grandeur and majesty; and, were they but one degree lower, he would refuse his daughter to them."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-second Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin took patience until his parent had said her say, when quoth he, "O my mother, everything thou hast called to mind is known to me; moreover 'tis thoroughly well known to me that I am the child of pauper parents; withal do not these words of thee divert me from my design at all, at all. Nor the less do I hope of thee, an I be thy son and thou truly love me; that thou grant me this favour, otherwise thou wilt destroy me;

and present Death hovereth over my head except I win my will of my heart's dearling ; and I, O my mother, am in every case thy child." Hearing these words, his parent wept of her sorrow for him and said, "O my child ! Yes, in very deed I am thy mother, nor have I any son or life's blood of my liver except thyself, and the end of my wishes is to give thee a wife and rejoice in thee. But suppose that I would seek a bride of our likes and equals, her people will at once ask an thou have any land or garden, merchandise or handicraft, wherewith thou canst support her ; and what is the reply I can return ? Then, if I cannot possibly answer the poor like ourselves, how shall I be bold enough, O my son, to ask for the daughter of the Sultan of China-land who hath no peer or behind or before him ? Therefore do thou weigh this matter in thy mind. Also who shall ask her to wife for the son of a snip ? Well indeed I wot that my saying aught of this kind will but increase our misfortunes ; for that it may be the cause of our incurring mortal danger from the Sultan ; peradventure even death for thee and me. And, as concerneth myself, how shall I venture upon such rash deed and perilous, O my son ? and in what way shall I ask the Sultan for his daughter to be thy wife ; and, indeed, how ever shall I even get access to him ? And should I succeed therein, what is to be my answer an they ask me touching thy means ? Haply the King will hold me to be a madwoman. And, lastly, suppose that I obtain audience of the Sultan, what offering is there I can submit to the King's majesty ?" ¹—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ "There is not a present (Teshurah) to bring to the Man of God" (1 Sam. ix. 7), and Menachem explains Teshurah as a gift offered with the object of being admitted to the presence. See also the offering of oil to the King in Isaiah lvii. 9. Even in Maundriell's Day Travels (p. 26) it was counted uncivil to visit a dignitary without an offering in hand.

Now when it was the Five Hundred and Forty-third Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales ;" whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin's mother continued to her son, "'Tis true, O my child, that the Sultan is mild and merciful, never rejecting any who approach him to require justice or ruth or protection, nor any who pray him for a present ; for he is liberal and lavisheth favour upon near and far. But he dealeth his boons to those deserving them, to men who have done some derring-do in battle under his eyes or have rendered as civilians great service to his estate. But thou ! do thou tell me whatfeat thou hast performed in his presence or before the public that thou meritest from him such grace ? And, secondly, this boon thou ambitionest is not for one of our condition, nor is it possible that the King grant to thee the bourne of thine aspiration ; for whoso goeth to the Sultan and craveth of him a favour, him it besitteth to take in hand somewhat that suiteth the royal majesty, as indeed I warned thee aforetime. How, then, shalt thou risk thyself to stand before the Sultan and ask his daughter in marriage, when thou hast with thee naught to offer him of that which beseemeth his exalted station ?" Hereto Alaeddin replied, "O my mother, thou speakest to the point and hast reminded me aright and 'tis meet that I revolve in mind the whole of thy remindings. But, O my mother, the love of Princess Badr al-Budur hath entered into the core of my heart ; nor can I rest without I win her. However, thou hast also recalled to me a matter which I forgot and 'tis this emboldeneth me to ask his daughter of the King. Albeit thou, O my mother, declarest that I have no gift which I can submit to the Sultan, as is the wont of the world, yet in very sooth I have an offering and a present whose equal, O my mother, I hold none of the Kings to possess ;

no, nor even aught like it."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-fourth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin said to his mother, "Because verily that which I deemed glass or chrystral was nothing but precious stones and I hold that all the Kings of the World have never possessed any thing like one of the smallest thereof. For, by frequenting the jeweller-folk, I have learned that they are the costliest gems and these are what I brought in my pockets from the Hoard, whereupon, an thou please, compose thy mind. We have in our house a bowl of China porcelain ; so arise thou and fetch it, that I may fill it with these jewels, which thou shalt carry as a gift to the King, and thou shalt stand in his presence and solicit him for my requirement. I am certified that by such means the matter will become easy to thee ; and, if thou be unwilling, O my mother, to strive for the winning of my wish as regards the Lady Badr al-Budur, know thou that surely I shall die. Nor do thou imagine that this gift is of aught save the costliest of stones and be assured, O my mother, that in my many visits to the Jewellers' Bazar I have obserued the merchants selling for sums man's judgment may not determine jewels whose beauty is not worth one quarter carat of what we possess ; seeing which I was certified that ours are beyond all price. So arise, O my mother, as I bade thee and bring me the porcelain bowl aforesaid, that I may arrange therein some of these gems and we will see what semblance they show." So she brought him the China bowl saying in herself, "I shall

know what to do when I find out if the words of my child concerning these jewels be soothfast or not ; " and she set it before her son who pulled the stones out of his pockets and disposed them in the bowl and ceased not arranging therein gems of sorts till such time as he had filled it. And when it was brimful she could not fix her eyes firmly upon it ; on the contrary, she winked and blinked for the dazzle of the stones and their radiance and excess of lightning-like glance ; and her wits were bewildered thereat ; only she was not certified of their value being really of the enormous extent she had been told. Withal she reflected that possibly her son might have spoken aright when he declared that their like was not to be found with the Kings. Then Alaeddin turned to her and said, " Thou hast seen, O my mother, that this present intended for the Sultan is magnificent, and I am certified that it will procure for thee high honour with him and that he will receive thee with all respect. And now, O my mother, thou hast no excuse ; so compose thy thoughts and arise ; take thou this bowl and away with it to the palace." His mother rejoined, " O my son, 'tis true that the present is high-priced exceedingly and the costliest of the costly ; also that according to thy word none owneth its like. But who would have the boldness to go and ask the Sultan for his daughter, the Lady Badr al-Budur ? I indeed dare not say to him :—I want thy daughter ! when he shall ask me :—What is thy want ? for know thou, O my son, that my tongue will be tied. And, granting that Allah assist me and I embolden myself to say to him :—My wish is to become a connection of thine through the marriage of thy daughter, the Lady Badr al-Budur, to my son Alaeddin, they will surely decide at once that I am demented and will thrust me forth in disgrace and despised. I will not tell thee that I shall thereby fall into danger of death, for 'twill not be I only but thou likewise. However, O my son, of my regard for thine inclination, I needs

must embolden myself and hie thither ; yet, O my child, if the King receive me and honour me on account of the gift and enquire of me what thou desirest,—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-fifth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin's mother said to her son, "And in reply I ask of him that which thou desirest in the matter of thy marriage with his daughter, how shall I answer him and he ask me, as is man's wont, What estates hast thou, and what income ? And perchance, O my son, he will question me of this before questioning me of thee." Alaeddin replied, "'Tis not possible that the Sultan should make such demand what time he considereth the jewels and their magnificence ; nor is it meet to think of such things as these which may never occur. Now do thou but arise and set before him this present of precious stones and ask of him his daughter for me, and sit not yonder making much of the difficulty in thy fancy. Ere this thou hast learned, O mother mine, that the Lamp which we possess hath become to us a stable income and that whatso I want of it the same is supplied to me ; and my hope is that by means thereof I shall learn how to answer the Sultan should he ask me of that thou sayest."¹ Then Alaeddin and his mother fell to talking over the subject all that night long and when morning morrowed, the dame arose and heartened her heart, especially as her son had expounded to her some little of the

¹ As we shall see further on, the magical effect of the Ring and the Lamp extend far and wide over the physique and morale of the owner : they turn a "raw laddie" into a finished courtier, warrior, statesman, etc.

powers of the Lamp and the virtues thereof ; to wit, that it would supply all they required of it. Alaeddin, however, seeing his parent take courage when he explained to her the workings of the Lamp, feared lest she might tattle to the folk thereof ;¹ so he said to her, " O my mother, beware how thou talk to any of the properties of the Lamp and its profit, as this is our one great good. Guard thy thoughts lest thou speak over much concerning it before others, whoso they be ; haply we shall lose it and lose the boon fortune we possess and the benefits we expect, for that 'tis of him."² His mother replied, " Fear not therefor, O my son," and she arose and took the bowl full of jewels, which she wrapped up in a fine kerchief, and went forth betimes that she might reach the Divan ere it became crowded. When she passed into the Palace, the levée not being fully attended, she saw the Wazirs and sundry of the Lords of the land going into the presence-room and after a short time, when the Divan was made complete by the Ministers and high Officials and Chieftains and Emirs and Grandees, the Sultan appeared and the Wazirs made their obeisance and likewise did the Nobles and the Notables. The King seated himself upon the throne of his kingship, and all present at the levée stood before him with crossed arms awaiting his commandment to sit ; and, when they received it, each took his place according to his degree ; then the claimants came before the Sultan who delivered sentence, after his wonted way, until the Divan was ended, when the King arose and withdrew into the palace³ and the

¹ In Eastern states the mere suspicion of having such an article would expose the suspected at least to torture. Their practical system of treating "treasure trove," as I saw when serving with my regiment in Gujerat (Guzerat), is at once to imprison and "molest" the finder, in order to make sure that he has not hidden any part of his find.

² Here the MS. text is defective, the allusion is, I suppose, to the Slave of the Lamp.

³ In the H. V. the King retired into his private apartment ; and, dismissing all save the Grand Wazir, "took cognisance of special matters" before withdrawing to the Harem.

others all went their ways.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-sixth Night,

QUOTH Dunyazad, "O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin's mother, having come the earliest of all, found means of entering without any addressing her or offering to lead her to the presence; and she ceased not standing there until the Divan ended, when the Sultan arose and withdrew into the palace and the others all went about their business. And when she saw the throne empty and the King passing into his Harem, she also wended her ways and returned home. But as soon as her son espied her, bowl in hand, he thought that haply something untoward had befallen her, but he would not ask of aught until such time as she had set down the bowl, when she acquainted him with that had occurred and ended by adding, "Alhamdolillah,—laud to the Lord!—O my child, that I found courage enough and secured for myself standing-place in the levée this day; and, albe I dreaded to bespeak the King yet (Inshallah!) on the morrow I will address him. Even to-day were many who, like myself, could not get audience of the Sultan. But be of good cheer, O my son, and to-morrow needs must I bespeak him for thy sake; and what happened not may happen." When Alaeddin heard his parent's words, he joyed with excessive joy; and, although he expected the matter to be managed hour by hour, for excess of his love and longing to the Lady Badr al-Budur, yet he possessed his soul in patience. They slept well that night and betimes next morning the mother of Alaeddin arose and went with her bowl to the King's court which she found closed. So she asked the people and they told her that the

Sultan did not hold a levée every day but only thrice in the se'nnight; wherefor she determined to return home; and, after this, whenever she saw the court open she would stand before the King until the reception ended and when it was shut she would go to make sure thereof; and this was the case for the whole month. The Sultan was wont to remark her presence at every levée, but, on the last day when she took her station, as was her wont, before the Council, she allowed it to close and lacked boldness to come forwards and speak even a syllable. Now as the King having risen was making for his Harem accompanied by the Grand Wazir, he turned to him and said, "O Wazir, during the last six or seven levée days I see yonder old woman present herself at every reception and I also note that she always carrieth a something under her mantilla. Say me, hast thou, O Wazir, any knowledge of her and her intention?" "O my lord the Sultan," said the other, "verily women be weakly of wits, and haply this goodwife cometh hither to complain before thee¹ against her goodman or some of her people." But this reply was far from satisfying the Sultan; nay, he bade the Wazir, in case she should come again, set her before him; and forthright the Minister placed hand on head and exclaimed, "To hear is to obey, O our lord the Sultan!" And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-seventh Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will:—"It hath reached me, O King of the Age, that the mother of Alaeddin, as she made a

¹ The levée, Divan or Darbár being also a *lit de justice* and a Court of Cassation: see vol. i. 29.

practice of repairing to the Divan every day and passing into the room and standing opposite the King, albeit she was sorrowful and sore aweary, withal for her son's sake she endeavoured to make easy all her difficulties. Now one day of the days, when she did according to her custom, the Sultan cast his eyes upon her as she stood before him, and said to his Grand Wazir, "This be the very woman whereof I spake to thee yesterday, so do thou straightway bring her before me, that I may see what be her suit and fulfil her need." Accordingly, the Minister at once introduced her and when in the presence she saluted the King by kissing her finger tips and raising them to her brow ;¹ and, praying for the Sultan's glory and continuance and the permanence of his prosperity, bussed ground before him. Thereupon, quoth he, "O woman,² for sundry days I have seen thee attend the levée sans a word said ; so tell me an thou have any requirement I may grant." She kissed ground a second time and after blessing him, answered, "Yea, verily, as thy head liveth, O King of the Age, I have a want ; but first of all, do thou deign grant me a promise of safety that I may prefer my suit to the ears of our lord the Sultan ; for haply thy Highness³ may find it a singular." The King, wishing to know her need, and being a man of unusual mildness and clemency, gave his word for her immunity and bade forthwith dismiss all about him, remaining without other but the Grand Wazir. Then he turned towards his suppliant and said,

¹ All this is expressed by the Arabic in one word "Tamanná." Galland adds *pour marquer qu'il était prêt à la perdre s'il y manquait*; and thus he conveys a wrong idea.

² This would be still the popular address, nor is it considered rude or slighting. In John (ii. 4) "Atto," the Heb. Eshah, is similarly used, not complimentarily, but in popular speech.

³ This sounds ridiculous enough in English, but not in German ; e.g. Deine Königliche Hoheit is the formula de rigueur when an Austrian officer, who always addresses brother-soldiers in the familiar second person, is speaking to a comrade who is also a royalty.

"Inform me of thy suit : thou hast the safeguard of Allah Almighty." "O King of the Age," replied she, "I also require of thee pardon ;" and quoth he, "Allah pardon thee even as I do." Then, quoth she, "O our lord the Sultan, I have a son, Alaeddin hight ; and he, one day of the days, having heard the crier commanding all men to shut shop and shun the streets, for that the Lady Badr al-Budur, daughter of the Sultan, was going to the Hammam, felt an uncontrollable longing to look upon her, and hid himself in a stead whence he could sight her right well, and that place was behind the door of the Baths. When she entered he beheld her and considered her as he wished, and but too well ; for, since the time he looked upon her, O King of the Age, unto this hour, life hath not been pleasant to him. And he hath required of me that I ask her to wife for him from thy Highness, nor could I drive this fancy from his mind because love of her hath mastered his vitals and to such degree that he said to me : Know thou, O mother mine, that an I win not my wish surely I shall die. Accordingly I hope that thy Highness will deign be mild and merciful and pardon this boldness on the part of me and my child and refrain to punish us therefor." When the Sultan heard her tale he regarded her with kindness and, laughing aloud, asked her, "What may be that thou carriest and what be in yonder kerchief ?" And she seeing the Sultan laugh in lieu of waxing wroth at her words, forthright opened the wrapper and set before him the bowl of jewels, whereby the audience-hall was illumined as it were by lustres and candelabra ;¹ and he was dazed and amazed at the radiance of the rare gems, and he fell to marvelling at their size and beauty and excellence. — And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ "Suráyyát (lit. = the Pleiades) and "Sham'ádín" a would be Arabic plur. of the Persian "Sham'adán" = candlestick, chandelier, for which more correctly Sham'a-dánát is used.

Now when it was the Five Hundred and Forty-eighth Night,
 QUOTH Dunyazad, "O sister mine, if thou be other than sleepy,
 do tell us some of thy pleasant tales," whereupon Shahrazad re-
 plied, "With love and good will."—It hath reached me, O King
 of the Age, that when the King saw the gems he was seized by
 surprise and cried, "Never at all until this day saw I anything
 like these jewels for size and beauty and excellence: nor deem
 I that there be found in my treasury a single one like them."¹
 Then he turned to his Minister and asked, "What sayest thou,
 O Wazir? Tell me, hast thou seen in thy time such mighty
 fine jewels as these?" The other answered, "Never saw I such,
 O our lord the Sultan, nor do I think that there be in the
 treasures of my lord the Sultan the fellow of the least thereof."
 The King resumed, "Now indeed whoso hath presented to me
 such jewels meriteth to become bridegroom to my daughter,
 Badr al-Budur; because, as far as I see, none is more deserving
 of her than he." When the Wazir heard the Sultan's words he
 was tongue-tied with concern and he grieved with sore grief,
 for the King had promised to give the Princess in marriage to
 his son; so after a little while he said, "O King of the Age,
 thy Highness deigned promise me that the Lady Badr al-Budur
 should be spouse to my son; so 'tis but right that thine exalted
 Highness vouchsafe us a delay of three months, during which
 time, Inshallah! my child may obtain and present an offering yet
 costlier than this." Accordingly the King, albeit he knew that
 such a thing could not be done, or by the Wazir or by the
 greatest of his Grandees, yet of his grace and kindness granted
 him the required delay. Then he turned to the old woman,
 Alaeddin's mother, and said, "Go to thy son and tell him I
 have pledged my word that my daughter shall be in his name;¹

¹ i.e. betrothed to her—*j'agré la proposition*, says Galland.

'only 'tis needful that I make the requisite preparations of nuptial furniture for her use ; and 'tis only meet that he take patience for the next three months.' Receiving this reply, Alaeddin's mother thanked the Sultan and blessed him ; then, going forth in hottest haste, as one flying for joy, she went home ; and when her son saw her entering with a smiling face, he was gladdened at the sign of good news, especially because she had returned without delay as on the past days, and had not brought back the bowl. Presently he asked her saying, "Inshallah, thou bearest me, O my mother, glad tidings ; and peradventure the jewels and their value have wrought their work and belike thou hast been kindly received by the King and he hath shown thee grace and hath given ear to thy request ?" So she told him the whole tale, how the Sultan had entreated her well and had marvelled at the extraordinary size of the gems and their surpassing water as did also the Wazir, adding, "And he promised that his daughter should be thine. Only, O my child, the Wazir spake of a secret contract made with him by the Sultan before he pledged himself to me and, after speaking privily, the King put me off to the end of three months : therefore I have become fearful lest the Wazir be evilly disposed to thee and perchance he may attempt to change the Sultan's mind."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Forty-ninth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when Alaeddin heard his mother's words and how the Sultan had promised him his daughter, deferring, however, the wedding until after the third month, his mind was gladdened and

he rejoiced exceedingly and said, "Inasmuch as the King hath given his word after three months (well, it *is* a long time!), at all events my gladness is mighty great." Then he thanked his parent, showing her how her good work had exceeded her toil and travail; and said to her, "By Allah, O my mother, hitherto I was as 'twere in my grave and therefrom thou hast withdrawn me; and I praise Allah Almighty because I am at this moment certified that no man in the world is happier than I or more fortunate." Then he took patience until two of the three months had gone by. Now one day of the days his mother fared forth about sundown to the Bazar that she might buy somewhat of oil; and she found all the market shops fast shut and the whole city decorated, and the folk placing waxen tapers and flowers at their casements; and she beheld the soldiers and household troops and Aghás¹ riding in procession and flambeaux and lustres flaming and flaring, and she wondered at the marvellous sight and the glamour of the scene. So she went in to an oilman's store which stood open still and bought her need of him and said, "By thy life, O uncle, tell me what be the tidings in town this day, that people have made all these decorations and every house and market-street are adorned and the troops all stand on guard?" The oilman asked her, "O woman, I suppose thou art a stranger and not one of this city?" and she answered, "Nay, I am thy townswoman." He rejoined, "Thou a townswoman, and yet wottest not that this very night the son of the Grand Wazir goeth in to the Lady Badr al-Budur, daughter of the Sultan! He is now in the Hammam and all this power of soldiery is on guard and standing under arms to await his coming forth, when they will bear him in bridal procession to the palace where the Princess expecteth him." As the mother of Alaeddin heard these words, she grieved and was distraught in

¹ Here meaning Eunuch-officers and officials. In the cdlxxvith Night of this volume the word is incorrectly written Ághát in the singular.

thought and perplexed how to inform her son of this sorrowful event, well knowing that the poor youth was looking, hour by hour, to the end of the three months. But she returned straightway home to him and when she entered she said, "O my son, I would give thee certain tidings, yet hard to me will be the sorrow they shall occasion thee." He cried, "Let me know what be thy news;" and she replied, "Verily the Sultan hath broken his promise to thee in the matter of the Lady Badr al-Budur, and this very night the Grand Wazir's son goeth in to her. And for some time, O my son, I have suspected that the Minister would change the King's mind, even as I told thee how he had spoken privily to him before me." Alaeddin¹ asked, "How learnedst thou that the Wazir's son is this night to pay his first visit to the Princess?" So she told him the whole tale, how when going to buy oil she had found the city decorated and the eunuch-officials and Lords of the land with the troops under arms awaiting the bridegroom from the Baths; and that the first visit was appointed for that very night. Hearing this Alaeddin was seized with a fever of jealousy brought on by his grief: however, after a short while he remembered the Lamp and, recovering his spirits said, "By thy life, O my mother, do thou believe that the Wazir's son will not enjoy her as thou thinkest. But now leave we this discourse and arise thou and serve up supper² and after eating let me retire to my own chamber and all will be well and happy."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ In the H. V. Alaeddin on hearing this became as if a thunderbolt had stricken him, and, losing consciousness, swooned away.

² These calls for food at critical times, and oft-recurring allusions to eating are not yet wholly obsolete amongst the civilised of the sixteenth century. The ingenious M. Jules Verne often enlivens a tedious scene by *Dejeunons!* And French travellers, like English, are not unready to talk of food and drink, knowing that the subject is never displeasing to their readers.

Now when it was the Five Hundred and Fiftieth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin after he had supped retired to his chamber and, locking the door, brought out the Lamp and rubbed it, whenas forthright appeared to him its Familiar who said, "Ask whatso thou wantest, for I am thy Slave and Slave to him who holdeth the Lamp in hand ; I and all the Slaves of the Lamp." He replied, "Hear me ! I prayed the Sultan for his daughter to wife and he plighted her to me after three months ; but he hath not kept his word ; nay, he hath given her to the son of the Wazir and this very night the bridegroom will go in to her. Therefore I command thee (an thou be a trusty Servitor to the Lamp) when thou shalt see bride and bridegroom bedded together this night,¹ at once take them up and bear them hither abed ; and this be what I want of thee." The Marid replied, "Hearing and obeying ; and if thou have other service but this, do thou demand of me all thou desirest." Alaeddin rejoined, "At the present time I require naught save that I bade thee do." Hereupon the Slave disappeared and Alaeddin returned to pass the rest of the evening with his mother. But at the hour when he knew that the Servitor would be coming, he arose and retired to his chamber and after a little while, behold, the Marid came bringing to him the newly-wedded couple upon their bridal-bed.

¹ The H. V. gives a sketch of the wedding. "And when the ceremonies ended at the palace with pomp and parade and pageant, and the night was far spent, the eunuchs led the Wazir's son into the bridal chamber. He was the first to seek his couch ; then the Queen, his mother-in-law, came into him leading the bride, and followed by her suite. She did with her virgin daughter as parents are wont to do, removed her wedding-raiment, and donning a night-dress, placed her in her bridegroom's arms. Then, wishing her all joy, she with her ladies went away and shut the door. At that instant came the Jinni," etc.

Alaeddin rejoiced to see them with exceeding joy ; then he cried to the Slave, " Carry yonder gallows-bird hence and lay him at full length in the privy."¹ His bidding was done straightway ; but, before leaving him, the Slave blew upon the bridegroom a blast so cold that it shrivelled him and the plight of the Wazir's son became piteous. Then the Servitor returning to Alaeddin said to him, " An thou require aught else, inform me thereof ;" and said the other, " Return a-morn that thou mayest restore them to their stead ;" whereto, " I hear and obey," quoth the Marid and evanished. Presently Alaeddin arose, hardly believing that the affair had been such a success for him ; but whenas he looked upon the Lady Badr al-Budur lying under his own roof, albeit he had long burned with her love yet he preserved respect for her and said, " O Princess of fair ones, think not that I brought thee hither to minish thy honour. Heaven forfend ! Nay 'twas only to prevent the wrong man enjoying thee, for that thy sire the Sultan promised thee to me. So do thou rest in peace."— And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-first Night,

QUOTH Dunyazad, " O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, " With love and good will."—It hath reached me, O King of the Age, that when the Lady Badr al-Budur, daughter of the Sultan, saw herself in that mean and darksome lodging, and heard Alaeddin's words, she was seized with fear and trembling and waxed clean distraught ; nor could she return aught of reply. Presently the youth arose and stripping off his outer dress placed

¹ The happy idea of the wedding night in the water-closet is repeated from the tale of Nur al-Din Ali Hasan (vol. i. 221), and the mishap of the Hunchback bridegroom.

a scymitar between them and lay upon the bed beside the Princess;¹ and he did no villain deed, for it sufficed him to prevent the consummation of her nuptials with the Wazir's son. On the other hand the Lady Badr al-Budur passed a night the evillest of all nights; nor in her born days had she seen a worse; and the same was the case with the Minister's son who lay in the chapel of ease and who dared not stir for the fear of the Jinni which overwhelmed him. As soon as it was morning the Slave appeared before Alaeddin, without the Lamp being rubbed, and said to him, "O my lord, an thou require aught, command me therefor, that I may do it upon my head and mine eyes." Said the other, "Go, take up and carry the bride and bridegroom to their own apartment;" so the Servitor did his bidding in an eye-glance and bore away the pair, and placed them in the palace as whilome they were and without their seeing any one; but both died of affright when they found themselves being transported from stead to stead.² And the Marid had barely time to set them down and wend his ways ere the Sultan came on a visit of congratulation to his daughter; and, when the Wazir's son heard the doors thrown open, he sprang straightway from his couch and donned his dress³ for he knew that none save the King could enter at that hour. Yet it was exceedingly hard for him to leave his bed wherein he wished to warm himself a trifle after his cold night in the water-closet which he had lately left.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ For the old knightly practice of sleeping with a drawn sword separating man and maid, see vol. vii, 353 and Mr. Clouston's "Popular Tales and Fictions," vol. i. 316. In Poland the intermediary who married by procuration slept alongside the bride in all his armour. The H. V. explains, "He (Alaeddin) also lay a naked sword between him and the Princess, so she might perceive that he was ready to die by that blade should he attempt to do aught of villainy by the bride."

² Galland says: *Il ne s'aperçurent que de l'ébranlement du lit et que de leur transport d'un lieu à l'autre: c'était bien assez pour leur donner une frayeur qu'il est aisé d'imaginer.*

³ Galland very unnecessarily makes the Wazir's son pass into the wardrobe (*garderobe*) to dress himself.

Now when it was the Five Hundred and Fifty-second Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Sultan went in to his daughter Badr al-Budur and kissing her between the eyes gave her good morning and asked her of her bridegroom and whether she was pleased and satisfied with him. But she returned no reply whatever and looked at him with the eye of anger and, although he repeated his words again and again, she held her peace nor bespake him with a single syllable. So the King quitted her and, going to the Queen, informed her of what had taken place between him and his daughter; and the mother, unwilling to leave the Sultan angered with their child, said to him, "O King of the Age, this be the custom of most newly-married couples at least during their first days of marriage, for that they are bashful and somewhat coy. So deign thou excuse her and after a little while she will again become herself and speak with the folk as before, whereas now her shame, O King of the Age, keepeth her silent. However 'tis my wish to fare forth and see her." Thereupon the Queen arose and donned her dress; then, going to her daughter, wished her good morning and kissed her between the eyes. Yet would the Princess make no answer at all, whereat quoth the Queen to herself, "Doubtless some strange matter hath occurred to trouble her with such trouble as this." So she asked her saying, "O my daughter, what hath caused this thy case? Let me know what hath betided thee that, when I come and give thee good morning, thou hast not a word to say to me?" Thereat the Lady Badr al-Budur raised her head and said, "Pardon me, O my mother, 'twas my duty to meet thee with all respect and worship, seeing that thou hast honoured me by this visit. However, I pray thee to hear the cause

of this my condition and see how the night I have just spent hath been to me the evillest of the nights. Hardly had we lain down, O my mother, than one whose form I wot not uplifted our bed and transported it to a darksome place, fulsome and mean." Then the Princess related to the Queen-mother all that had befallen her that night ; how they had taken away her bridegroom, leaving her lone and lonesome, and how after a while came another youth who lay beside her, in lieu of her bridegroom, after placing his scymitar between her and himself; "and in the morning" (she continued) "he who carried us off returned and bore us straight back to our own stead. But at once when he arrived hither he left us and suddenly my sire the Sultan entered at the hour and moment of our coming and I had nor heart nor tongue to speak him withal, for the stress of the terror and trembling which came upon me. Haply such lack of duty may have proved sore to him, so I hope, O my mother, that thou wilt acquaint him with the cause of this my condition and that he will pardon me for not answering him and blame me not, but rather accept my excuses."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-third Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Queen heard these words of Princess Badr al-Budur, she said to her, "O my child, compose thy thoughts. An thou tell such tale before any, haply shall he say :—Verily, the Sultan's daughter hath lost her wits. And thou hast done right well in not choosing to recount thine adventure to thy father ; and beware and again I say beware, O my daughter, lest thou inform him thereof." The Princess replied, "O my mother, I have spoken

to thee like one sound in senses nor have I lost my wits: this be what besel me and, if thou believe it not because coming from me, ask my bridegroom." To which the Queen replied, "Rise up straightway, O my daughter, and banish from thy thoughts such fancies as these; and robe thyself and come forth to glance at the bridal feasts and festivities they are making in the city for the sake of thee and thy nuptials; and listen to the drumming and the singing and look at the decorations all intended to honour thy marriage, O my daughter." So saying, the Queen at once summoned the tirewomen who dressed and prepared the Lady Badr al-Budur; and presently she went in to the Sultan and assured him that their daughter had suffered during all her wedding-night from swevens and nightmare and said to him, "Be not severe with her for not answering thee." Then the Queen sent privily for the Wazir's son and asked of the matter, saying, "Tell me, are these words of the Lady Badr al-Budur soothfast or not?" But he, in his fear of losing his bride out of hand, answered, "O my lady, I have no knowledge of that whereof thou speakest." Accordingly the mother made sure that her daughter had seen visions and dreams. The marriage-feasts lasted throughout that day with Almahs¹ and singers and the smiting of all manner instruments of mirth and merriment, while the Queen and the Wazir and his son strave right strenuously to enhance the festivities that the Princess might

¹ Professional singing and dancing girls: Properly the word is the fem. of 'Álim=a learned man; but it has been anglicised by Byron's

"The long chibouque's dissolving cloud supply,

Where dance the Almahs to wild minstrelsy."—(The Corsair, ii. 2.)

They go about the streets with unveiled faces and are seldom admitted into respectable Harems, although on festal occasions they perform in the court or in front of the house; but even this is objected to by the Mrs. Grundy of Egypt. Lane (M. E. chap. xviii) derives with Saint Jerome the word from the Heb. or Phoenician Almah=a virgin, a girl, a singing-girl; and thus explains "Alámoth" in Psalms xlvi, and I Chron. xv. 20. Parkhurst (s.v. 'Alamah = an undeflowered virgin, renders Job xxxix. 30, "the way of a man with a maid" (bi-álmah) "The way of a man in his virgin state, shunning youthful lust and keeping himself pure and unspotted."

enjoy herself; and that day they left nothing of what exciteth to pleasure unrepresented in her presence, to the end that she might forget what was in her thoughts and derive increase of joyance. Yet did naught of this take any effect upon her; nay, she sat in silence, sad of thought, sore perplexed at what had befallen her during the last night. It is true that the Wazir's son had suffered even more because he had passed his sleeping hours lying in the water-closet: he, however, had falsed the story and had cast out remembrance of the night; in the first place for his fear of losing his bride and with her the honour of a connection which brought him such excess of consideration and for which men envied him so much; and, secondly, on account of the wondrous loveliness of the Lady Badr al-Budur and her marvellous beauty. Alaeddin also went forth that day and looked at the merry-makings which extended throughout the city as well as the palace and he fell a-laughing, especially when he heard the folk prating of the high honour which had accrued to the son of the Wazir and the prosperity of his fortunes in having become son-in-law to the Sultan and the high consideration shown by the wedding fêtes. And he said in his mind, "Indeed ye wot not, O ye miserables, what befel him last night that ye envy him!" But after darkness fell and it was time for sleep, Alaeddin arose and, retiring to his chamber, rubbed the Lamp, whereupon the Slave incontinently appeared.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifin-fourth Night, QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Slave appeared in presence of Alaeddin, he was bidden to bring him the Sultan's daughter together with her bridegroom as on the past night ere the Wazir's son could abate

her maidenhead. So the Marid without stay or delay evanished for a little while until the appointed time, when he returned carrying the bed whereon lay the Lady Badr al-Budur and the Wazir's son; and he did with the bridegroom as he had done before, to wit, he took him and lay him at full length in the jakes and there left him dried up for excess of fear and trembling. Then Alaeddin arose, and placing the scymitar between himself and the Princess, lay down beside her; and when day broke the Slave restored the pair to their own place, leaving Alaeddin filled with delight at the state of the Minister's son. Now when the Sultan woke up amorn he resolved to visit his daughter and see if she would treat him as on the past day; so shaking off his sleep he sprang up and arrayed himself in his raiment and, going to the apartment of the Princess bade open the door. Thereat the son of the Wazir arose forthright and came down from his bed and began donning his dress whilst his ribs were wrung with cold; for when the King entered the Slave had but just brought him back. The Sultan, raising the arras,¹ drew near his daughter as she lay abed and gave her good morning; then kissing her between the eyes, he asked her of her case. But he saw her looking sour and sad and she answered him not at all, only glowering at him as one in anger and her plight was pitiable. Hereat the Sultan waxed wroth with her for that she would not reply and he suspected that something evil had befallen her,² whereupon he bared his blade and cried to her, brand in hand, saying, "What be this hath betided thee? Either acquaint me with what happened or this very moment I will take thy life! Is such conduct the token of honour and respect I expect of thee, that I address thee and thou answerest me not a word?" When the Lady Badr al-Budur saw her sire in

¹ The text reads "Rafa'" (he raised) "al-Bashkhánah" which in Suppl. Nights (ii. 165) is a hanging, a curtain. Apparently it is a corruption of the Pers. "Pashkhánah," a mosquito-curtain.

² The father suspected that she had not gone to bed a clean maid.

high dudgeon and the naked glaive in his grip, she was freed from her fear of the past, so she raised her head and said to him, "O my beloved father, be not wroth with me nor be hasty in thy hot passion, for I am excusable in what thou shalt see of my case. So do thou lend an ear to what occurred to me and well I wot that after hearing my account of what befel to me during these two last nights, thou wilt pardon me and thy Highness will be softened to pitying me even as I claim of thee affection for thy child." Then the Princess informed her father of all that had betided her adding, "O my sire, an thou believe me not, ask my bridegroom and he will recount to thy Highness the whole adventure; nor did I know either what they would do with him when they bore him away from my side or where they would place him."—And Shahrazad was surprised by the dawn of day, and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-fifth Night, QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Sultan heard his daughter's words, he was saddened and his eyes brimmed with tears; then he sheathed his sabre and kissed her saying, "O my daughter, wherefore¹ didst thou not tell me what happened on the past night that I might have guarded thee from this torture and terror which visited thee a second time? But now 'tis no matter. Rise and cast out all such care and to-night I will set a watch to ward thee nor shall any mishap again make thee miserable." Then the Sultan returned to his palace and straightway bade summon the Grand Wazir and asked him, as he stood before him in his service, "O Wazir, how

¹ Arab. Aysh=Ayyu Shayin and Laysh=li ayyi Shayin. This vulgarism, or rather popular corruption, is of olden date and was used by such a purist as Al-Mutanabbi in such a phrase as "Aysh Khabara-k?"=how art thou? See Ibn Khallikan, iii. 79.

dost thou look upon this matter? Haply thy son hath informed thee of what occurred to him and to my daughter." The Minister replied, "O King of the Age, I have not seen my son or yesterday or to-day." Hereat the Sultan told him all that had afflicted the Princess, adding, "'Tis my desire that thou at once seek tidings of thy son concerning the facts of the case: peradventure of her fear my daughter may not be fully aware of what really befel her; withal I hold all her words to be truthful." So the Grand Wazir arose and, going forth, bade summon his son and asked him anent all his lord had told him whether it be true or untrue. The youth replied, "O my father the Wazir, Heaven forbid that the Lady Badr al-Budur speak falsely: indeed all she said was sooth and these two nights proved to us the evillest of our nights instead of being nights of pleasure and marriage-joys. But what befel me was the greater evil because, instead of sleeping abed with my bride, I lay in the wardrobe, a black hole, frightful, noisome of stench, truly damnable; and my ribs were bursten with cold." In fine, the young man told his father the whole tale, adding as he ended it, "O dear father mine, I implore thee to speak with the Sultan that he may set me free from this marriage. Yes, indeed 'tis a high honour for me to be the Sultan's son-in-law and especially the love of the Princess hath gotten hold of my vitals; but I have no strength left to endure a single night like unto these two last."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-sixth Night,
QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Wazir, hearing the words of his son, was saddened and sorrowful exceedingly, for it was his design to advance and

promote his child by making him son-in-law to the Sultan. So he became thoughtful and perplexed about the affair and the device whereby to manage it, and it was sore grievous for him to break off the marriage, it having been a rare enjoyment to him that he had fallen upon such high good fortune. Accordingly he said, "Take patience, O my son, until we see what may happen this night, when we will set watchmen to ward you ; nor do thou give up the exalted distinction which hath fallen to none save to thyself." Then the Wazir left him and, returning to the sovran, reported that all told to him by the Lady Badr al-Budur was a true tale ; whereupon quoth the Sultan, " Since the affair is on this wise, we require no delay," and he at once ordered all the rejoicings to cease and the marriage to be broken off. This caused the folk and the citizens to marvel at the matter, especially when they saw the Grand Wazir and his son leaving the palace in pitiable plight for grief and stress of passion ; and the people fell to asking, " What hath happened and what is the cause of the wedding being made null and void ? " Nor did any know aught of the truth save Alaeddin the lover who claimed the Princess's hand, and he laughed in his sleeve. But even after the marriage was dissolved, the Sultan forgot nor even recalled to mind his promise made to Alaeddin's mother ; and the same was the case with the Grand Wazir, while neither had any inkling of whence befel them that which had befallen. So Alaeddin patiently awaited the lapse of the three months after which the Sultan had pledged himself to give him to wife his daughter ; but, soon as ever the term came, he sent his mother to the Sultan for the purpose of requiring him to keep his covenant. So she went to the palace and when the King appeared in the Divan and saw the old woman standing before him, he remembered his promise to her concerning the marriage after a term of three months, and he turned to the Minister and said " O Wazir, this be the ancient dame who presented me with the jewels and to whom we pledged our word that when the three

months had elapsed we would summon her to our presence before all others." So the Minister went forth and fetched her¹ and when she went in to the Sultan's presence she saluted him and prayed for his glory and permanence of prosperity. Hereat the King asked her if she needed aught, and she answered, "O King of the Age, the three months' term thou assignedst to me is finished, and this is thy time to marry my son Alaeddin with thy daughter, the Lady Badr al-Budur." The Sultan was distraught at this demand, especially when he saw the old woman's pauper condition, one of the meanest of her kind; and yet the offering she had brought to him was of the most magnificent, far beyond his power to pay the price. Accordingly, he turned to the Grand Wazir and said, "What device is there with thee? In very sooth I did pass my word, yet meseemeth that they be pauper folk and not persons of high condition."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-seventh Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Grand Wazir, who was dying of envy and who was especially saddened by what had befallen his son, said to himself, "How shall one like this wed the King's daughter and my son lose this highmost honour?" Accordingly, he answered his Sovran speaking privily, "O my lord, 'tis an easy² matter to keep off a poor devil such as this, for he is not worthy that thy Highness give his daughter to a fellow whom none knoweth what he may be?" "By what means," enquired the Sultan, "shall we put off the man

¹ In the H. V. the Minister sends the Chob-dár=rod-bearer, mace-bearer, usher, etc.

² In the text Sáhal for Sahal, again the broad "Doric" of Syria.

when I pledged my promise ; and the word of the Kings is their bond ? ” Replied the Wazir, “ O my lord, my rede is that thou demand of him forty platters made of pure sand-gold¹ and full of gems (such as the woman brought thee aforetime), with forty white slave-girls to carry the platters and forty black eunuch-slaves.” The King rejoined, “ By Allah, O Wazir, thou hast spoken to the purpose, seeing that such thing is not possible and by this way we shall be freed.” Then quoth he to Alaeddin’s mother, “ Do thou go and tell thy son that I am a man of my word even as I plighted it to him, but on condition that he have power to pay the dower of my daughter; and that which I require of him is a settlement consisting of two score platters of virgin gold, all brimming with gems the like of those thou broughtest to me, and as many white handmaids to carry them and two score black eunuch-slaves to serve and escort the bearers. An thy son avail hereto I will marry him with my daughter.” Thereupon she returned home wagging her head and saying in her mind, “ Whence can my poor boy procure these platters and such jewels ? And granted that he return to the Enchanted Treasury and pluck them from the trees which, however, I hold impossible ; yet given that he bring them whence shall he come by the girls and the blacks ? ” Nor did she leave communing with herself till she reached her home, where she found Alaeddin awaiting her, and she lost no time in saying, “ O my son, did I not tell thee never to fancy that thy power would extend to the Lady Badr al-Budur, and that such a matter is not possible to folk like ourselves ? ” “ Recount to me the news,” quoth he ; so quoth she, “ O my child, verily the Sultan received

¹ Arab. Dahab ramli = gold dust washed out of the sand, *placer*-gold. I must excuse myself for using this Americanism, properly a diluvium or deposit of sand, and improperly (Bartlett) a find of drift gold. The word, like many mining terms in the Far West, is borrowed from the Spaniards ; it is not therefore one of the many American vulgarisms which threaten hopelessly to defile the pure well of English speech.

me with all honour according to his custom and, meseemeth his intentions towards us be friendly. But thine enemy is that accursed Wazir; for, after I addressed the King in thy name as thou badest me say:—In very sooth the promised term is past, adding:—'Twere well an thy Highness would deign issue commandment for the espousals of thy daughter the Lady Badr al-Budur to my son Alaeddin, he turned to and addressed the Minister who answered privily, after which the Sultan gave me his reply." Then she enumerated the King's demands and said, "O my son, he indeed expecteth of thee an instant reply; but I fancy that we have no answer for him."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-eighth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when Alaeddin heard these words he laughed and said, O my mother, thou affirmest that we have no answer and thou deemest the case difficult exceedingly; but compose thy thoughts and arise and bring me somewhat we may eat; and, after we have dined, an the Compassionate be willing, thou shalt see my reply. Also the Sultan thinketh like thyself that he hath demanded a prodigious dower in order to divert me from his daughter; whereas the fact is that he hath required of me a matter far less than I expected. But do thou fare forth at once and purchase the provision and leave me to procure thee a reply." So she went out to fetch her needful from the Bazar and Alaeddin retired to his chamber and taking the Lamp rubbed it, when forthright appeared to him its Slave and said, "Ask, O my lord, whatso thou wantest." The other replied, "I have demanded of the

Sultan his daughter to wife and he hath required of me forty bowls of purest gold each weighing ten pounds¹ and all to be filled with gems such as we find in the Gardens of the Hoard ; furthermore, that they be borne on the heads of as many white handmaids, each attended by her black eunuch-slave, also forty in full rate ; so I desire that thou bring all these into my presence."

"Hearkening and obeying, O my lord," quoth the Slave and, disappearing for the space of an hour or so, presently returned bringing the platters and jewels, handmaids and eunuchs ; then, setting them before him the Marid cried, "This be what thou demandest of me : declare now an thou want any matter or service other than this." Alaeddin rejoined, "I have need of naught else ; but, an I do, I will summon thee and let thee know." The Slave now disappeared and, after a little while, Alaeddin's mother returned home and, on entering the house, saw the blacks and the handmaids.² Hereat she wondered and exclaimed, "All this proceedeth from the Lamp which Allah perpetuate to my son !" But ere she doffed her mantilla Alaeddin said to her, "O my mother, this be thy time before the Sultan enter his Serraglio-palace³ do thou carry to him what he required and wend thou with it at once, so may he know that I avail to supply all he wanteth and yet more ; also that he is beguiled by his Grand Wazir and the twain imagined vainly that they would baffle me." Then he arose forthright and opened the house-door, when the handmaids and blackamoors paced forth in pairs, each girl with her eunuch beside her, until they crowded the quarter, Alaeddin's mother foregoing them. And when the folk of that ward sighted such mighty fine sight and marvellous spectacle, all stood at gaze and they con-

¹ Arab. "Ratl," by Europeans usually pronounced "Rotl" (Rotolo).

² In the H. V. she returns from the bazar ; and, "seeing the house filled with so many persons in goodliest attire, marvelled greatly. Then setting down the meat lately bought she would have taken off her veil, but Alaeddin prevented her and said," etc.

³ The word is popularly derived from Serai in Persian = a palace ; but it comes from the Span. and Port. *Cerrar* = to shut up, and should be written with the reduplicated liquid.

sidered the forms and figures of the handmaids marvelling at their beauty and loveliness, for each and every wore robes inwrought with gold and studded with jewels, no dress being worth less than a thousand dinars.¹ They stared as intently at the bowls and albeit these were covered with pieces of brocade, also orfrayed and dubbed with precious stones, yet the sheen outshot from them dulled the shine of sun.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Fifty-ninth Night,

QUOTH Dunyazad, “O sister mine, art thou be other than sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “With love and good will.”—It hath reached me, O King of the Age, that the folk and especially the people of the quarter stood a-marvelling at this singular scene. Then Alaeddin’s mother walked forwards and all the handmaids and eunuchs paced behind her in the best of ordinance and disposition, and the citizens gathered to gaze at the beauty of the damsels, glorifying God the Most Great, until the train reached the palace and entered it accompanied by the tailor’s widow. Now when the Aghas and Chamberlains and Army-officers beheld them, all were seized with surprise, notably by seeing the handmaids who each and every would ravish the reason of an anchorite. And albeit the royal Chamberlains and Officials were men of family, the sons of Grandees and Emirs, yet they could not but especially wonder at the costly dresses of the girls and the platters borne upon their heads; nor could they gaze at them open-eyed by reason of the exceeding brilliance and

¹ In the H. V. the dresses and ornaments of the slaves were priced at ten millions (Karúr=a crore) of gold coins. I have noticed that Messer Marco “Milione” did not learn his high numerals in Arabia, but that India might easily have taught them to him.

radiance. Then the Nabobs went in and reported to the King who forthright bade admit them to the presence-chamber, and Alaeddin's mother went in with them. When they stood before the Sultan, all saluted him with every sign of respect and worship and prayed for his glory and prosperity; then they set down from their heads the bowls at his feet and, having removed the brocade covers, rested with arms crossed behind them. The Sultan wondered with exceeding wonder and was distraught by the beauty of the handmaids and their loveliness which passed praise; and his wits were wildered when he considered the golden bowls brimful of gems which captured man's vision, and he was perplexed at the marvel until he became, like the dumb, unable to utter a syllable for the excess of his wonder. Also his sense was stupefied the more when he bethought him that within an hour or so all these treasures had been collected. Presently he commanded the slave-girls to enter, with what loads they bore, the dower of the Princess; and, when they had done his bidding Alaeddin's mother came forward and said to the Sultan, "O my lord, this be not much wherewith to honour the Lady Badr al-Budur, for that she meriteth these things multiplied times manifold." Hereat the Sovran turned to the Minister and asked, "What sayest thou, O Wazir? is not he who could produce such wealth in a time so brief, is he not, I say, worthy to become the Sultan's son-in-law and take the King's daughter to wife?" Then the Minister (although he marvelled at these riches even more than did the Sultan), whose envy was killing him and growing greater hour by hour, seeing his liege lord satisfied with the moneys and the dower and yet being unable to fight against fact, made answer, "'Tis not worthy of her." Withal he fell to devising a device against the King that he might withhold the Lady Badr al-Budur from Alaeddin and accordingly he continued, "O my liege, the treasures of the universe all of them are not worth a nail-paring of thy daughter: indeed thy Highness hath prized these things overmuch in comparison with

her."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixtieth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the King heard the words of his Grand Wazir, he knew that the speech was prompted by excess of envy; so turning to the mother of Alaeddin he said, "O woman, go to thy son and tell him that I have accepted of him the dower and stand to my bargain, and that my daughter be his bride and he my son-in-law: furthermore, bid him at once make act of presence that I may become familiar with him: he shall see naught from me save all honour and consideration, and this night shall be the beginning of the marriage-festivities. Only, as I said to thee, let him come to me and tarry not." Thereupon Alaeddin's mother returned home with the speed of the stormwinds that she might hasten her utmost to congratulate her son; and she flew with joy at the thought that her boy was about to become¹ son-in-law to the Sultan. After her departure the King dismissed the Divan and, entering the palace of the Princess, bade them bring the bowls and the handmaids before him and before her, that she also might inspect them. But when the Lady Badr al-Budur considered the jewels, she waxed distraught and cried, "Meseemeth that in the treasures of the world there be not found one jewel rivalling these jewels." Then she looked at the handmaids and marvelled at their beauty and loveliness, and knew that all this came from her new bridegroom who had sent them in her service. So she was gladdened, albeit she had been grieved and saddened

¹ Arab. "Ráih yasír," peasant's language.

on account of her former husband, the Wazir's son, and she rejoiced with exceeding joy when she gazed upon the damsels and their charms ; nor was her sire, the Sultan, less pleased and inspirited when he saw his daughter relieved of all her mourning and melancholy and his own vanished at the sight of her enjoyment. Then he asked her, "O my daughter, do these things divert thee ? Indeed I deem that this suitor of thine be more suitable to thee than the son of the Wazir ; and right soon, (Inshallah !) O my daughter, thou shalt have fuller joy with him." Such was the case with the King ; but as regards Alaeddin, as soon as he saw his mother entering the house with face laughing for stress of joy he rejoiced at the sign of glad tidings and cried, "To Allah alone be lauds ! Perfected is all I desired." Rejoined his mother, "Be gladdened at my good news, O my son, and hearten thy heart and cool thine eyes for the winning of thy wish. The Sultan hath accepted thine offering, I mean the moneys and the dower of the Lady Badr al-Budur, who is now thine affianced bride ; and, this very night, O my child, is your marriage and thy first visit to her ; for the King, that he might assure me of his word, hath proclaimed to the world thou art his son-in-law and promised this night to be the night of going in. But he also said to me :—Let thy son come hither forthright that I may become familiar with him and receive him with all honour and worship. And now here am I, O my son, at the end of my labours : happen whatso may happen the rest is upon thy shoulders." Thereupon Alaeddin arose and kissed his mother's hand and thanked her, enhancing her kindly service : then he left her and entering his chamber took the Lamp and rubbed it when, lo and behold ! its Slave appeared and cried, "Adsum ! Ask whatso thou wantest." The young man replied, "'Tis my desire that thou take me to a Hammám whose like is not in the world ; then, fetch me a dress so costly and kingly that no royalty ever owned its fellow." The Marid replied, "I hear and I obey," and carried him to Baths such as were never seen by the

Kings of the Chosroës, for the building was all of alabaster and carnelian and it contained marvellous limnings which captured the sight; and the great hall¹ was studded with precious stones. Not a soul was therein but, when Alaeddin entered, one of the Jann in human shape washed him and bathed² him to the best of his desire.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-first Night,

QUOTH Dunyazad, O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin, after having been washed and bathed, left the Baths and went into the great hall where he found that his old dress had been removed and replaced by a suit of the most precious and princely. Then he was served with sherbets and ambergris'd coffee³ and, after drinking, he arose and a party of black slaves came forwards and clad him in the costliest of clothing, then perfumed and fumigated him. It is known that Alaeddin was the son of a tailor, a pauper, yet now would none deem him to be such; nay, all would say, "This be the greatest that is of the progeny of the Kings: praise be to

¹ Arab. Ká'ah, the apodyterium or undressing room upon which the vestibule of the Hammam opens. See the plan in Lane's M. E. chapt. xvi. The Kár'ah is now usually called "Maslakh" = stripping-room.

² Arab. " Hammam-hu" = went through all the operations of the Hammam, scraping, kneading, soaping, wiping and so forth.

³ For this aphrodisiac see vol. vi. 60. The subject of aphrodisiacs in the East would fill a small library: almost every medical treatise ends in a long disquisition upon fortifiers, provocatives, etc. We may briefly divide them into three great classes. The first is the medicinal, which may be either external or internal. The second is the mechanical, such as scarification, flagellation, and the application of insects as practised by certain savage races. There is a venerable Joe Miller of an old Brahmin whose young wife always insisted, each time before he possessed her, upon his being stung by a bee in certain parts. The third is magical, superstitious and so forth.

Him who changeth and who is not changed!" Presently came the Jinni and lifting him up bore him to his home and asked, "O my lord, tell me hast thou aught of need?" He answered, "Yes, 'tis my desire that thou bring me eight and forty Mamelukes, of whom two dozen shall forego me and the rest follow me, the whole number with their war-chargers and clothing and accoutrements; and all upon them and their steeds must be of naught save of highest worth and the costliest, such as may not be found in treasures of the Kings. Then fetch me a stallion fit for the riding of the Chosroes and let his furniture, all thereof, be of gold crusted with the finest gems: ¹ fetch me also eight and forty thousand dinars that each white slave may carry a thousand gold pieces. 'Tis now my intent to fare to the Sultan, so delay thou not, for that without all these requisites whereof I bespeak thee I may not visit him. Moreover set before me a dozen slave girls unique in beauty and dight with the most magnificent dresses, that they wend with my mother to the royal palace; and let every handmaid be robed in raiment that befitteh Queen's wearing." The Slave replied, "To hear is to obey;" and, disappearing for an eye-twinkling, brought all he was bidden bring and led by hand a stallion whose rival was not amongst the Arabian Arabs, ² and its saddle cloth was of splendid brocade gold-inwrought. Thereupon, without stay or delay, Alaeddin sent for his mother and gave her the garments she should wear and committed to her charge the twelve slave-girls forming her suite to the palace. Then he sent one of the Mamelukes, whom the Jinni had brought, to see if the Sultan had left the Serraglio or not. The white slave went forth lighter than the lightning

¹ This may sound exaggerated to English ears, but a petty Indian Prince, such as the Gáikwár, or Rajah of Baroda, would be preceded in state processions by several led horses all whose housings and saddles were gold studded with diamonds. The sight made one's mouth water.

² *i.e.* the 'Arab al-'Arbá; for which see vols. i. 112; v. 101.

and returning in like haste, said, "O my lord, the Sultan awaiteth thee!" Hereat Alaeddin arose and took horse, his Mamelukes riding a-van and arear of him, and they were such that all must cry, "Laud to the Lord who created them and clothed them with such beauty and loveliness." And they scattered gold amongst the crowd in front of their master who surpassed them all in comeliness and seemlihead nor needst thou ask concerning the sons of the Kings,—praise be to the Bountiful, the Eternal! All this was of the virtues of the Wonderful Lamp,"¹ which, whoso possessed, him it gifted with fairest favour and finest figure, with wealth and with wisdom. The folk admired Alaeddin's liberality and exceeding generosity and all were distraught seeing his charms and elegance, his gravity and his good manners, they glorified the Creator for this noble creation, they blessed him each and every and, albeit they knew him for the son of Such-an-one, the tailor, yet no man envied him; nay, all owned that he deserved his great good fortune.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-second Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the people were bewildered at Alaeddin and his liberality and generosity; and all blessed and prayed for him, high and low, as he rode palace-wards with the Mamelukes before and behind him, scattering gold upon the heads of the folk. Now the Sultan had assembled the Lords of the land and, informing

¹ Arab. "Al-Kandil al-'ajib :" here its magical virtues are specified and remove many apparent improbabilities from the tale.

them of the promise he had passed to Alaeddin, touching the marriage of his daughter, had bidden them await his approach and then go forth, one and all, to meet him and greet him. Hereupon the Emirs and Wazirs, the Chamberlains, the Nabobs and the Army-officers took their stations expecting him at the palace gate. Alaeddin would fain have dismounted at the outer entrance; but one of the Nobles, whom the King had deputed for such duty, approached him and said, "O my lord, 'tis the Royal Command that thou enter riding thy steed nor dismount except at the Divan-door."¹ Then they all forewent him in a body and conducted him to the appointed place where they crowded about him, these to hold his stirrup and those supporting him on either side whilst others took him by the hands and helped him dismount; after which all the Emirs and Nobles preceded him into the Divan and led him close up to the royal throne. Thereupon the Sultan came down forthright from his seat of estate and, forbidding him to buss the carpet, embraced and kissed and seated him to the right² of and beside himself. Alaeddin did whatso is suitable, in the case of the Kings, of salutation and offering of blessings, and said, "O our lord the Sultan, indeed the generosity of thy Highness demanded that thou deign vouchsafe to me the hand of thy daughter, the Lady Badr al-Budur, albeit I undeserve the greatness of such gift, I being but the humblest of thy slaves. I pray Allah grant thee prosperity and perpetuance; but in very sooth, O King, my tongue is helpless to thank thee for the fullness of the favour, passing all measure, which thou hast bestowed upon me. And I hope of thy Highness that thou wilt give me a piece

¹ This was the highest of honours. At Abyssinian Harar even the Grandees were compelled to dismount at the door of the royal "compound." See my "First Foot-steps in East Africa," p. 296.

² "The right hand" seems to me a European touch in Galland's translation, *leur chef mit Aladdin a sa droite*. Amongst Moslems the great man sits in the sinistral corner of the Divan as seen from the door, so the place of honour is to his left.

of ground fitted for a pavilion which shall besit thy daughter, the Lady Badr al-Budur." The Sultan was struck with admiration when he saw Alaeddin in his princely suit and looked upon him and considered his beauty and loveliness, and noted the Mamelukes standing to serve him in their comeliness and seemlihead; and still his marvel grew when the mother of Alaeddin approached him in costly raiment and sumptuous, clad as though she were a Queen, and when he gazed upon the twelve handmaids standing before her with crossed arms and with all worship and reverence doing her service. He also considered the eloquence of Alaeddin and his delicacy of speech and he was astounded thereat, he and all his who were present at the levée. Thereupon fire was kindled in the Grand Wazir's heart for envy of Alaeddin until he was like to die: and it was worse when the Sultan, after hearing the youth's succession of prayers and seeing his high dignity of demeanour, respectful withal, and his eloquence and elegance of language, clasped him to his bosom and kissed him and cried, "Alas, O my son, that I have not enjoyed thy converse before this day!"— And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-third Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached, me, O King of the Age, that when the Sultan beheld Alaeddin after such fashion, he rejoiced in him with mighty great joy and straightway bade the music¹ and the bands strike up; then he arose and,

¹ Arab. "Músiká," classically "Musíki" = Μουσική: the Pers. form is "Músikár"; and the Arab. equivalent is Al-Lahn. In the H. V. the King "made a signal and straightway drums (*dhol*) and trumpets (*trafír*) and all manner wedding instruments struck up on every side."

taking the youth led him into the palace where supper had been prepared and the Eunuchs at once laid the tables. So the Sovran sat down and seated his son-in-law on his right side and the Wazirs and high officials and Lords of the land took places each according to his degree, whereupon the bands played and a mighty fine marriage-feast was disspread in the palace. The King now applied himself to making friendship with Alaeddin and conversed with the youth, who answered him with all courtesy and eloquence, as though he had been bred in the palaces of the kings or he had lived with them his daily life. And the more the talk was prolonged between them, the more did the Sultan's pleasure and delight increase, hearing his son-in-law's readiness of reply and his sweet flow of language. But after they had eaten and drunken and the trays were removed, the King bade summon the Kazis and witnesses who presently attended and knitted the knot and wrote out the contract-writ between Alaeddin and the Lady Badr al-Budur. And presently the bridegroom arose and would have fared forth, when his father-in-law withheld him and asked, "Whither away, O my child? The bride-fêtes have begun and the marriage is made and the tie is tied and the writ is written." He replied, "O my lord the King, 'tis my desire to edify, for the Lady Badr al-Budur, a pavilion befitting her station and high degree, nor can I visit her before so doing. But, Inshallah! the building shall be finished within the shortest time, by the utmost endeavour of thy slave and by the kindly regard of thy Highness; and, although I do (yes indeed!) long to enjoy the society of the Lady Badr al-Budur, yet 'tis incumbent on me first to serve her and it becometh me to set about the work forthright." "Look around thee, O my son," replied the Sultan, "for what ground thou deemest suitable to thy design and do thou take all things into thy hands; but I deem the best for thee will be yonder broad plain facing my palace; and, if it please thee, build thy pavilion thereupon." "And this," answered Alaeddin, "is the sum of my wishes that I may be

nearhand to thy Highness." So saying he farewelled the King and took horse, with his Mamelukes riding before him and behind him, and all the world blessed him and cried, "By Allah he is deserving," until such time as he reached his home. Then he alighted from his stallion and repairing to his chamber, rubbed the Lamp and behold, the Slave stood before him and said, "Ask, O my lord, whatso thou wantest;" and Alaeddin rejoined, "I require thee of a service grave and important which thou must do for me, and 'tis that thou build me with all urgency a pavilion fronting the palace of the Sultan; and it must be a marvel for it shall be provided with every requisite, such as royal furniture and so forth." The Slave replied, "To hear is to obey."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-fourth Night, QUOTH, Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Slave evanished and, before the next dawn brake, returned to Alaeddin and said, "O my lord, the pavilion is finished to the fullest of thy fancy; and, if thou wouldest inspect it, arise forthright and fare with me." Accordingly, he rose up and the Slave carried him in the space of an eye-glance to the pavilion which, when Alaeddin looked upon it, struck him with surprise at such building, all its stones being of jasper and alabaster, Sumákí¹-marble and mosaic-work. Then the Slave led him into the treasury which was full of all manner of gold and

¹ Arab. "Marmar Sumáki" = porphyry of which ancient Egypt supplied the finest specimens. I found a vein of it in the Anti-Libanus. Strange to say, the quarries which produced the far-famed giallo antico, verd' antico (serpentine limestone) and rosso antico (mostly a porphyry) worked by the old Nilotes, are now unknown to us.

silver and costly gems, not to be counted or computed, priced or estimated. Thence to another place, where Alaeddin saw all requisites for the table, plates and dishes, spoons and ladles, basins and covers, cups and tasses, the whole of precious metal: thence to the kitchen, where they found the kitcheners provided with their needs and cooking batteries, likewise golden and silver; thence to a warehouse piled up with chests full-packed of royal raiment, stuffs that captured the reason, such as gold-wrought brocades from India and China and kimcobs¹ or orfrayed cloths; thence to many apartments replete with appointments which beggar description; thence to the stables containing coursers whose like was not to be met with amongst the kings of the universe; and, lastly, they went to the harness-rooms all hung with housings, costly saddles and other furniture, everywhere studded with pearls and precious stones. And all this was the work of one night. Alaeddin was wonder-struck and astounded by that magnificent display of wealth which not even the mightiest monarch on earth could produce; and more so to see his pavilion fully provided with eunuchs and handmaids whose beauty would seduce a saint. Yet the prime marvel of the pavilion was an upper kiosque or belvedere of four-and-twenty windows all made of emeralds and rubies and other gems;² and one window remained unfinished at the requirement of Alaeddin that the Sultan might prove him impotent to complete it. When the youth had inspected the whole edifice, he was pleased and gladdened exceedingly: then, turning to the Slave he said, "I require of thee still one thing which is yet

¹ i.e. velvets with gold embroidery: see vol. viii. 201.

² The Arabic says, "There was a kiosque with four-and-twenty alcoves (Líwán, for which see vols. iv. 71; vi. 347) all builded of emerald, etc., and one remained with the kiosque (kushk) unfinished." I adopt Galland's reading *salon à vingt-quatre croisées* which are mentioned in the Arab. text towards the end of the tale, and thus avoid the confusion between kiosque and window. In the H. V. there is a domed belvedere (bárah-dari-i-gumbaz-dár), four-sided, with six doors on each front (i.e. twenty-four), and all studded with diamonds, etc.

wanting and whereof I had forgotten to tell thee." "Ask, O my lord, thy want," quoth the Servitor; and quoth the other, "I demand of thee a carpet of the primest brocade all gold-inwrought which, when unrolled and outstretched, shall extend hence to the Sultan's palace in order that the Lady Badr al-Budur may, when coming hither, pace upon it¹ and not tread common earth." The Slave departed for a short while and said on his return, "O my lord, verily that which thou demandest is here." Then he took him and showed him a carpet which wildered the wits, and it extended from palace to pavilion; and after this the Servitor bore off Alaeddin and set him down in his own home.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-fifth Night,

QUOTH Dunyazad, "O sister mine; an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Slave, after displaying the Carpet to Alaeddin, bore him home. Now day was brightening so the Sultan rose from his sleep and throwing open the casement looked out² and espied, opposite his palace, a palatial pavilion ready edified. Thereupon he fell to rubbing his eyes and opening them their widest and considering the scene, and he soon was certified that the new edifice was mighty fine and grand enough to bewilder the wits. Moreover, with amazement as great he saw the carpet

¹ In Persia this is called "Pá-andáz," and must be prepared for the Shah when he deigns to visit a subject. It is always of costly stuffs, and becomes the perquisite of the royal attendants.

² Here the European hand again appears to me: the Sultan as a good Moslem should have made the Wuzú-ablution and prayed the dawn-prayers before doing anything worldly.

dispread between palace and pavilion : like their lord also the royal door-keepers and the household, one and all, were dazed and amazed at the spectacle. Meanwhile¹ the Wazir came in and, as he entered, espied the newly-builded pavilion and the carpet, whereat he also wondered ; and, when he went in to the Sultan the twain fell to talking on this marvellous matter with great surprise at a sight which distracted the gazer and attracted the heart. They said finally, " In very truth, of this pavilion we deem that none of the royalties could build its fellow ; " and the King, turning to the Minister, asked him, " Hast thou seen now that Alaeddin is worthy to be the husband of the Princess my daughter ? Hast thou looked upon and considered this right royal building, this magnificence of opulence, which thought of man can not contain ? " But the Wazir in his envy of Alaeddin replied, " O King of the Age, indeed this foundation and this building and this opulence may not be save by means of magic nor can any man in the world, be he the richest in good or the greatest in governance, avail to found and finish in a single night such edifice as this." The Sultan rejoined, " I am surprised to see in thee how thou dost continually harp on evil opinion of Alaeddin ; but I hold that 'tis caused by thine envy and jealousy. Thou wast present when I gave him the ground at his own prayer for a place whereon he might build a pavilion wherein to lodge my daughter, and I myself favoured him with a site for the same and that too before thy very face. But however that be, shall one who could send me as dower for the Princess such store of such stones whereof the kings never obtained even a few, shall he, I say, be unable to edify an edifice like this ? " — And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ Arab. "Fí ghuzúni zálika," a peculiar phrase ; Ghazn = a crease, a wrinkle.

Now when it was the Five Hundred and Sixty-sixth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Wazir heard the Sultan's words, he knew that his lord loved Alaeddin exceedingly; so his envy and malice increased; only, as he could do nothing against the youth, he sat silent and impotent to return a reply. But Alaeddin seeing that it was broad day, and the appointed time had come for his repairing to the palace (where his wedding was being celebrated and the Emirs and Wazirs and Grandees were gathered together about the Sultan to be present at the ceremony), arose and rubbed the Lamp, and when its Slave appeared and said, "O my lord, ask whatso thou wantest, for I stand before thee and at thy service," said he, "I mean forthright to seek the palace, this day being my wedding-festival and I want thee to supply me with ten thousand dinars." The Slave evanished for an eye-twinkling and returned bringing the moneys, when Alaeddin took horse with his Mamelukes a-van and arrear and passed on his way, scattering as he went gold pieces upon the lieges until all were fondly affected towards him and his dignity was enhanced. But when he drew near the palace, and the Emirs and Aghas and Army-officers who were standing to await him noted his approach, they hastened straightway to the King and gave him the tidings thereof; whereupon the Sultan rose and met his son-in-law and, after embracing and kissing him, led him still holding his hand into his own apartment where he sat down and seated him by his right side. The city was all decorated and music rang through the palace and the singers sang until the King bade bring the noon-meal, when the eunuchs, and Mamelukes hastened to spread the tables and trays which are such as are served to the kings. Then the Sultan and

Alaeddin and the Lords of the land and the Grandees of the realm took their seats and ate and drank until they were satisfied. And it was a mighty fine wedding in city and palace and the high nobles all rejoiced therein and the commons of the kingdom were equally gladdened, while the Governors of provinces and Nabobs of districts flocked from far regions to witness Alaeddin's marriage and its processions and festivities. The Sultan also marvelled in his mind to look at Alaeddin's mother¹ and recall to mind how she was wont to visit him in pauper plight, while her son could command all this opulence and magnificence. And when the spectators, who crowded the royal palace to enjoy the wedding-feasts, looked upon Alaeddin's pavilion and the beauties of the building, they were seized with an immense surprise that so vast an edifice as this could be reared on high during a single night ; and they blessed the youth and cried, "Allah gladden him ! By Allah, he deserveth all this ! Allah bless his days!"—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-seventh Night, QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when dinner was done, Alaeddin rose and, farewelling the Sultan, took horse with his Mamelukes and rode to his own pavilion that he might prepare to receive therein his bride, the Lady Badr al-Budur. And as he passed, all the folk shouted their good wishes with one voice and their words were, "Allah

¹ In the H. V. the King "marvelled to see Alaeddin's mother without her veil and magnificently adorned with costly jewels and said in his mind, 'Methought she was a grey-haired crone, but I find her still in the prime of life and comely to look upon, somewhat after the fashion of Badr al-Budúr.' " This also was one of the miracles of the Lamp.

gladden thee! Allah increase thy glory. Allah grant thee length of life!" while immense crowds of people gathered to swell the marriage procession and they conducted him to his new home, he showering gold upon them during the whole time. When he reached his pavilion, he dismounted and walked in and sat him down on the divan, whilst his Mamelukes stood before him with arms afolded; also after a short delay they brought him sherbets and, when these were drunk, he ordered his white slaves and hand-maids and eunuchs and all who were in the pavilion to make ready for meeting the Lady Badr al-Budur. Moreover, as soon as mid-afternoon came and the air had cooled and the great heat of the sun was abated, the Sultan bade his Army-officers and Emirs and Wazirs go down into the Maydán-plain¹ whither he likewise rode. And Alaeddin also took horse with his Mamelukes, he mounting a stallion whose like was not among the steeds of the Arab al-Arbá,² and he showed his horsemanship in the hippodrome and so played with the Jaríd³ that none could withstand him, while his bride sat gazing upon him from the latticed balcony of her bower and, seeing in him such beauty and cavalarice, she fell headlong in love of him and was like to fly for joy. And after they had ringed their horses on the Maydan and each had displayed whatso he could of horsemanship, Alaeddin proving himself the best man of all, they rode in a body to the Sultan's palace and the youth also returned to his own pavilion. But when it was evening, the Wazirs and Nobles took the bridegroom and, falling in, escorted him to the royal Hammam (known as the Sultání), when he was bathed and perfumed. As soon as he came

¹ For this word see vols. i. 46, vii. 326. A Joe Miller is told in Western India of an old General Officer boasting his knowledge of Hindostani. "How do you say, Teli a plain story, General?" asked one of the hearers, and the answer was, "Maydán-kí bát bolo!" = "speak a word about the plain" (or level space).

² The prehistoric Arabs: see supra p. 134.

³ Popularly, Jeríd, the palm-frond used as javelin: see vol. vi. 263.

out he donned a dress more magnificent than the former and took horse with the Emirs and the soldier-officers riding before him and forming a grand cortège, wherein four of the Wazirs bore naked swords round about him.¹ All the citizens and the strangers and the troops marched before him in ordered throng carrying wax-candles and kettle drums and pipes and other instruments of mirth and merriment, until they conducted him to his pavilion. Here he alighted and walking in took his seat and seated the Wazirs and Emirs who had escorted him, and the Mamelukes brought sherbets and sugared drinks, which they also passed to the people who had followed in his train. It was a world of folk whose tale might not be told; withal Alaeddin bade his Mamelukes stand without the pavilion-doors and shower gold upon the crowd.— And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Fifte Hundred and Sixty-eighth Night,

QUOTH Dunyazad, “O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “With love and good will.”—It hath reached me, O King of the Age, that when the Sultan returned from the Maydan-plain to his palace he ordered the household, men as well as women, straightway to form a cavalcade for his daughter, with all ceremony, and bear her to her bridegroom’s pavilion. So the nobles and soldier-officers, who had followed and escorted the bridegroom, at once mounted, and the handmaids and eunuchs went forth with wax-candles and made a mighty fine procession for the Lady Badr al-Budur and they paced on preceding her till they entered the pavilion of Alaeddin whose mother walked beside

¹ In order to keep off the evil eye, one of the functions of iron and steel: see vol. ii. 316.

the bride. In front of the Princess also fared the wives of the Wazirs and Emirs, Grandees and Notables, and in attendance on her were the eight and forty slave-girls presented to her aforetime by her bridegroom, each hending in hand a huge cierge scented with camphor and ambergris and set in a candlestick of gem-studded gold. And reaching Alaeddin's pavilion they led her to her bower in the upper storey and changed her robes and enthroned her ; then, as soon as the displaying was ended, they accompanied her to Alaeddin's apartments and presently he paid her the first visit. Now his mother was with the bride and, when the bridegroom came up and did off her veil, the ancient dame fell to considering the beauty of the Princess and her loveliness ; and she looked around at the pavilion which was all litten up by gold and gems besides the manifold candelabra of precious metals encrusted with emeralds and jacinths ; so she said in her mind, "Once upon a time I thought the Sultan's palace mighty fine, but this pavilion is a thing apart ; nor do I deem that any of the greatest Kings or Chosroes attained in his day to aught like thereof ; also am I certified that all the world could not build anything evening it." Nor less did the Lady Badr al-Budur fall to gazing at the pavilion and marvelling for its magnificence. Then the tables were spread and they all ate and drank and were gladdened ; after which fourscore damsels came before them each holding in hand an instrument of mirth and merriment ; then they deftly moved their finger-tips and touched the strings smiting them into song, most musical, most melancholy, till they rent the hearts of the hearers. Hereat the Princess increased in marvel and quoth she to herself, "In all my life ne'er heard I songs like these,"¹ till she forsook food, the better to listen. And at last Alaeddin poured out for her wine and passed it to her with his own hand ; so great joy and

¹ The H. V. adds, " Little did the Princess know that the singers were fairies whom the Slave of the Lamp had brought together."

jubilee went round amongst them and it was a notable night, such an one as Iskandar, Lord of the Two Horns,¹ had never spent in his time. When they had finished eating and drinking and the tables were removed from before them, Alaeddin arose and went in to his bride.² As soon as morning morrowed he left his bed and the treasurer brought him a costly suit and a mighty fine, of the most sumptuous robes worn by the kings. Then, after drinking coffee flavoured with ambergris, he ordered the horses be saddled and, mounting with his Mamelukes before and behind him, rode to the Sultan's palace and on his entering its court the eunuchs went in and reported his coming to their lord. — And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-ninth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will." — It hath reached me, O King of the Age, that when the Sultan heard of Alaeddin's approach, he rose up forthright to receive him and embraced and kissed him as though he were his own son: then, seating him on his right, he blessed and prayed for him, as did the Wazirs and Emirs, the Lords of the land and the Grandees of the realm. Presently, the King commanded

¹ Alexander the Great: see vols. v. 252, x. 57. The H. V. adds, "Then only one man and one woman danced together, one with other, till midnight, when Alaeddin and the Princess stood up; for it was the wont of China in those days that bride and bridegroom perform together in presence of the wedding company."

² The exceptional reserve of this and other descriptions makes M. H. Zotenberg suspect that the tale was written for one of the Mameluke Princesses: I own to its modesty but I doubt that such virtue would have recommended it to the dames in question. The H. V. adds a few details:—"Then, when the bride and bridegroom had glanced and gazed each at other's face, the Princess rejoiced with excessive joy to behold his comeliness, and he exclaimed, in the courtesy of his gladness, 'O happy me, whom thou deignest, O Queen of the Fair, to honour despite mine unworth, seeing that in thee all charms and graces are perfected.'"

bring the morning-meal which the attendants served up and all broke their fast together, and when they had eaten and drunken their sufficiency and the tables were removed by the eunuchs, Alaeddin turned to the Sultan and said, "O my lord, would thy Highness deign honour me this day at dinner, in the house of the Lady Badr al-Budur thy beloved daughter, and come accompanied by all thy Ministers and Grandees of the reign?" The King replied (and he was delighted with his son-in-law,) "Thou art surpassing in liberality, O my son!" Then he gave orders to all invited and rode forth with them (Alaeddin also riding beside him) till they reached the pavilion and as he entered it and considered its construction, its architecture and its stonery, all jasper and carnelian, his sight was dazed and his wits were amazed at such grandeur and magnificence of opulence. Then turning to the Minister he thus addressed him, "What sayest thou? Tell me hast thou seen in all thy time aught like this amongst the mightiest of earth's monarchs for the abundance of gold and gems we are now beholding?" The Grand Wazir replied, "O my lord the King, this be a feat which cannot be accomplished by might of monarch amongst Adam's sons;¹ nor could the collected peoples of the universal world build a palace like unto this; nay, even builders could not be found to make aught resembling it, save (as I said to thy Highness) by force of sorcery." These words certified the King that his Minister spake not except in envy and jealousy of Alaeddin, and would stablish in the royal mind that all this splendour was not made of man but by means of magic and with the aid of the Black Art. So quoth he to him, "Suffice thee so much, O Wazir: thou hast none other word to speak and well I know what cause urgeth thee to say this say." Then Alaeddin preceded the Sultan till he conducted him to the

¹ The term has not escaped ridicule amongst Moslems. A common fellow having stood in his way the famous wit Abú al-'Ayná asked "What is that?" "A man of the Sons of Adam" was the reply. "Welcome, welcome," cried the other, "Allah grant thee length of days! I deemed that all his sons were dead." See Ibn Khallikan iii. 57.

upper Kiosque where he saw its skylights, windows and latticed casements and jalousies wholly made of emeralds and rubies and other costly gems ; whereat his mind was perplexed and his wits were bewildered and his thoughts were distraught. Presently he took to strolling round the Kiosque and solacing himself with these sights which captured the vision, till he chanced to cast a glance at the window which Alaeddin by design had left unwrought and not finished like the rest ; and, when he noted its lack of completion, he cried, "Woe and well-away for thee, O window, because of thine imperfection ;"¹ and, turning to his Minister he asked, "Knowest thou the reason of leaving incomplete this window and its framework ?"—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sebenteenth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Wazir said to the Sultan, "O my lord, I conceive that the want of finish in this window resulteth from thy Highness having pushed on Alaeddin's marriage and he lacked the leisure to complete it." Now at that time, Alaeddin had gone in to his bride, the Lady Badr al-Budur, to inform her of her father's presence ; and, when he returned, the King asked him, "O my son what is the reason why the window of this Kiosque was not made perfect ?" "O King of the Age, seeing the suddenness of my wedding," answered he, "I failed to find artists for finishing it." Quoth the Sultan, I have a mind to complete it myself ;" and quoth Alaeddin,

¹ This address to an inanimate object (here a window) is highly idiomatic and must be cultivated by the practical Arabist. In the H. V. the unfinished part is the four-and-twentieth door of the fictitious (ja'ali) palace.

Allah perpetuate thy glory, O thou the King ; so shall thy memory endure in thy daughter's pavilion." The Sultan forthright bade summon jewellers and goldsmiths and ordered them be supplied from the treasury with all their needs of gold and gems and noble ores ; and, when they were gathered together he commanded them to complete the work still wanting in the Kiosque-window. Meanwhile the Princess came forth to meet her sire the Sultan who noticed, as she drew near, her smiling face ; so he embraced her and kissed her, then led her to the pavilion and all entered in a body. Now this was the time of the noon-day meal and one table had been spread for the Sovran, his daughter and his son-in-law and a second for the Wazirs, the Lords of the land, the Grandees of the realm, the Chief Officers of the host, the Chamberlains and the Nabobs. The King took seat between the Princess and her husband ; and, when he put forth his hand to the food and tasted it, he was struck with surprise by the flavour of the dishes and their savoury and sumptuous cooking. Moreover, there stood before him the fourscore damsels each and every saying to the full moon, "Rise that I may seat myself in thy stead!"¹ All held instruments of mirth and merriment and they tuned the same and deftly moved their finger-tips and smote the strings into song, most musical, most melodious, which expanded the mourner's heart. Hereby the Sultan was gladdened and time was good to him and for high enjoyment he exclaimed, "In very sooth the thing is beyond the compass of King and Kaysar." Then they fell to eating and drinking ; and the cup went round until they had drunken enough, when sweetmeats and fruits of sorts and other such edibles were served, the dessert being laid out in a different salon whither they removed and enjoyed of these pleasures their sufficiency. Presently the Sultan arose that he might see if the produce of his jewellers

¹ This is true Orientalism, a personification or incarnation which Galland did not think proper to translate.

and goldsmiths favoured that of the pavilion ; so he went upstairs to them and inspected their work and how they had wrought ; but he noted a mighty great difference and his men were far from being able to make anything like the rest of Alaeddin's pavilion.——And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-first Night,

QUOTII Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."——It hath reached me, O King of the Age, that after the King had inspected the work of his jewellers and goldsmiths, they informed him how all the gems stored in the Lesser Treasury had been brought to them and used by them but that the whole had proved insufficient ; wherefor he bade open the Greater Treasury and gave the workmen all they wanted of him. Moreover he allowed them, an it sufficed not, to take the jewels wherewith Alaeddin had gifted him. They carried off the whole and pushed on their labours but they found the gems fail them, albeit had they not yet finished half the part wanting to the Kiosque-window. Herewith the King commanded them to seize all the precious stones owned by the Wazirs and Grandees of the realm ; but, although they did his bidding, the supply still fell short of their requirements. Next morning Alaeddin arose to look at the jewellers' work and remarked that they had not finished a moiety of what was wanting to the Kiosque-window : so he at once ordered them to undo all they had done and restore the jewels to their owners. Accordingly, they pulled out the precious stones and sent the Sultan's to the Sultan and the Wazirs' to the Wazirs. Then the jewellers went to the King and told him of what Alaeddin had bidden ; so he asked them, "What said he to you, and what was his reason and wherefore was he not content that the

window be finished and why did he undo the work ye wrought?" They answered, "O our lord, we know not at all, but he bade us deface whatso we had done." Hereupon the Sultan at once called for his horse, and mounting, took the way pavilion-wards, when Alaeddin, after dismissing the goldsmiths and jewellers had retired into his closet and had rubbed the Lamp. Hereat straightway its Servitor appeared to him and said, "Ask whatso thou wantest: thy Slave is between thy hands;" and said Alaeddin, "'Tis my desire that thou finish the window which was left unfinished." The Marid replied, "On my head be it and also upon mine eyes!" then he vanished and after a little while returned saying, "O my lord, verily that thou commandedst me do is completed." So Alaeddin went upstairs to the Kiosque and found the whole window in wholly finished state; and, whilst he was still considering it, behold, a castrato came in to him and said, "O my lord, the Sultan hath ridden forth to visit thee and is passing through the pavilion-gate." So Alaeddin at once went down and received his father-in-law.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-second Night,

QUOTH Dunyazad, "O sister mine, an be thou other than sleepy; do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Sultan, on sighting his son-in-law, cried to him, "Wherefore, O my child, hast thou wrought on this wise and sufferedst not the jewellers to complete the Kiosque-window leaving in the pavilion an unfinished place?" Alaeddin replied, "O King of the Age, I left it not imperfect save for a design of mine own; nor was I incapable of perfecting it nor could I purpose that thy Highness should honour me with visiting a pavilion.

wherein was aught of deficiency. And, that thou mayest know I am not unable to make it perfect, let thy Highness deign walk upstairs with me and see if anything remain to be done therewith or not." So the Sultan went up with him and, entering the Kiosque, fell to looking right and left, but he saw no default at all in any of the windows ; nay, he noted that all were perfect. So he marvelled at the sight and embraced Alaeddin and kissed him, saying, "O my son, what be this singular feat?" Thou canst work in a single night what in months the jewellers could not do. By Allah, I deem thou hast nor brother nor rival in this world." Quoth Alaeddin, "Allah prolong thy life and preserve thee to perpetuity ! thy slave deserveth not this encomium ;" and quoth the King, "By Allah, O my child, thou meritest all praise for a feat whereof all the artists of the world were incapable." Then the Sultan came down and entered the apartments of his daughter, the Lady Badr al-Budur, to take rest beside her, and he saw her joyous exceedingly at the glory and grandeur wherein she was ; then, after reposing awhile he returned to his palace. Now Alaeddin was wont every day to thread the city-streets with his Mamelukes riding a-van and arear of him showering rightwards and leftwards gold upon the folk ; and all the world, stranger and neighbour, far and near, were fulfilled of his love for the excess of his liberality and generosity. Moreover he increased the pensions of the poor Religious and the paupers and he would distribute alms to them with his own hand ; by which good deed, he won high renown throughout the realm and most of the Lords of the land and Emirs would eat at his table ; and men swore not at all save by his precious life. Nor did he leave faring to the chase and the Maydan-plain and the riding of horses and playing at javelin-play¹ in presence of the Sultan ; and, whenever the Lady Badr

¹ Arab. "La'ab al-Andáb ;" the latter word is from the ✓ "Nadb" = brandishing or throwing the javelin.

al-Budur beheld him disporting himself on the backs of steeds, she loved him much the more, and thought to herself that Allah had wrought her abundant good by causing to happen whatso happened with the son of the Wazir and by preserving her virginity intact for her true bridegroom, Alaeddin.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-third Night,

QUOTH Dunyazad, “O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “With love and good will.”—It hath reached me, O King of the Age, that Alaeddin won for himself day by day a fairer fame and a rarer report, while affection for him increased in the hearts of all the lieges and he waxed greater in the eyes of men. Moreover it chanced that in those days certain enemies took horse and attacked the Sultan, who armed and accoutred an army to repel them and made Alaeddin commander thereof. So he marched with his men nor ceased marching until he drew near the foe whose forces were exceeding many; and, presently, when the action began he bared his brand and charged home upon the enemy. Then battle and slaughter befel and violent was the hurly-burly, but at last Alaeddin broke the hostile host and put all to flight, slaying the best part of them and pillaging their coin and cattle, property and possessions; and he despoiled them of spoils that could not be counted nor computed. Then he returned victorious after a noble victory and entered the capital which had decorated herself in his honour, of her delight in him; and the Sultan went forth to meet him and giving him joy embraced him and kissed him; and throughout the kingdom was held high festival with great joy and gladness. Presently, the Sovran and his son-in-law repaired to the pavilion where they were met by the Princess

Badr al-Budur who rejoiced in her husband and, after kissing him between the eyes, led him to her apartments. After a time the Sultan also came and they sat down while the slave-girls brought them sherbets and confections which they ate and drank. Then the Sultan commanded that the whole kingdom be decorated for the triumph of his son-in-law and his victory over the invader; and the subjects and soldiery and all the people knew only Allah in heaven and Alaeddin on earth; for that their love, won by his liberality, was increased by his noble horsemanship and his successful battling for the country and putting to flight the foe. Such then was the high fortune of Alaeddin; but as regards the Maghrabi, the Magician, after returning to his native country, he passed all this space of time in bewailing what he had borne of toil and travail to win the Lamp and mostly that his trouble had gone vain and that the morsel when almost touching his lips had flown from his grasp. He pondered all this and mourned and reviled Alaeddin for the excess of his rage against him and at times he would exclaim, "For this bastard's death underground I am well satisfied and hope only that some time or other I may obtain the Lamp, seeing how 'tis yet safe." Now one day of the days he struck a table of sand and dotted down the figures and carefully considered their consequence; then he transferred them to paper that he might study them and make sure of Alaeddin's destruction and the safety of the Lamp preserved beneath the earth. Presently, he firmly established the sequence of the figures, mothers as well as daughters,¹ but still he saw not the Lamp. Thereupon rage overrode him and he made another trial to be assured of Alaeddin's death; but he saw him not in the Enchanted Treasure. Hereat his wrath still grew, and it waxed greater when he ascertained that the youth had issued from underground and was now upon earth's

¹ The "mothers" are the prime figures, the daughters being the secondary. For the "Ilm al-Raml" = (Science of the sand) our geomancy see vol. iii. 269, and D'Herbelot's sub. v *Raml* or *Reml*.

surface alive and alert : furthermore, that he had become owner of the Lamp, for which he had himself endured such toil and travail and troubles as man may not bear save for so great an object. Accordingly quoth he to himself, I have suffered sore pains and penalties which none else could have endured for the Lamp's sake in order that other than I may carry it off ; and this Accursed hath taken it without difficulty. And who knoweth an he wot the virtues of the Lamp, than whose owner none in the world should be wealthier ?"—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-fourth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, the Magician, having considered and ascertained that Alaeddin had escaped from the souterrain and had gotten the boon of the Lamp, said to himself, "There is no help but that I work for his destruction." He then struck another geomantic table and examining the figures saw that the lad had won for himself unmeasurable riches and had wedded the daughter of his King ; so of his envy and jealousy he was fired with the flame of wrath ; and, rising without let or stay, he equipped himself and set forth for China-land, where he arrived in due season. Now when he had reached the King's capital wherein was Alaeddin, he alighted at one of the Kháns ; and, when he had rested from the weariness of wayfare, he donned his dress and went down to wander about the streets, where he never passed a group without hearing them prate about the pavilion and its grandeur and vaunt the beauty of Alaeddin and his lovesomeness, his liberality and generosity, his fine manners and his good morals. Presently he entered an establishment wherein men were drinking

a certain warm beverage;¹ and, going up to one of those who were loud in their lauds, he said to him, “O fair youth, who may be the man ye describe and commend?” “Apparently thou art a foreigner, O man,” answered the other, “and thou comest from a far country; but, even this granted, how happeneth it thou hast not heard of the Emir Alaeddin whose renown, I fancy, hath filled the universe and whose pavilion, known by report to far and near, is one of the Wonders of the World? How, then, never came to thine ears aught of this or the name of Alaeddin (whose glory and enjoyment our Lord increase!) and his fame?” The Moorman replied, “The sum of my wishes is to look upon this pavilion and, if thou wouldest do me a favour, prithee guide me thereunto, for I am a foreigner.” The man rejoined, “To hear is to obey;” and, foregoing him, pointed out Alaeddin’s pavilion whereupon the Moroccan fell to considering it and at once understood that it was the work of the Lamp. So he cried, “Ah! Ah! needs must I dig a pit for this Accursed, this son of a snip, who could not earn for himself even an evening meal: and, if the Fates abet me, I will assuredly destroy his life and send his mother back to spinning at her wheel, e’en as she was wont erewhiles to do.” So saying, he returned to his caravanserai in a sore state of grief and melancholy and regret bred by his envy and hate of Alaeddin.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-fifth Night,

QUOTH Dunyazad, “O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales,” whereupon Shahrazad replied, “With love and good will.”—It hath reached me, O

¹ This is from Galland, whose *certaine boisson chaude* evidently means tea. It is preserved in the H. V.

King of the Age, that when the Maghrabi, the Magician, reached his caravanserai, he took his astrological gear¹ and geomantic table to discover where might be the Lamp; and he found that it was in the pavilion and not upon Alaeddin's person. So he rejoiced thereat with joy exceeding and exclaimed, "Now indeed 'twill be an easy task to take the life of this Accursed and I see my way to getting the Lamp." Then he went to a coppersmith and said to him, "Do thou make me a set of lamps and take from me their full price and more; only I would have thee hasten to finish them." Replied the smith, "Hearing and obeying," and fell aworking to keep his word; and when they were ready the Moorman paid him what price he required; then taking them he carried them to the Khan and set them in a basket. Presently he began wandering about the highways and market-streets of the capital crying aloud, "Ho! who will exchange old lamps for new lamps?"² But when the folk heard him cry on this wise, they derided him and said, "Doubtless this man is Jinn-mad, for that he goeth about offering

¹ *i.e.* his astrolabe, his "Zij" or table of the stars, his almanack, etc. For a highly fanciful derivation of the "Arstable" see Ibn Khallikán (iii. 580). "He makes it signify 'balance or lines (Pers. 'Astur') of the sun," which is called "Láb" as in the case of wicked Queen Láb (The Nights, vol. vii. 296). According to him the Astrolabe was suggested to Ptolemy by an armillary sphere which had accidentally been flattened by the hoof of his beast: this is beginning late in the day, the instrument was known to the ancient Assyrians. Chardin (Voyages ii. 149) carefully describes the Persian variety of—

"The cunning man hight Sidrophil

(as Will. Lilly was called). Amongst other things he wore at his girdle an astrolabe not bigger than the hollow of a man's hand, often two to three inches in diameter and looking at a distance like a medal." These men practised both natural astrology=astronomy, as well as judicial astrology which foretells events and of which Kepler said that "she, albeit a fool, was the daughter of a wise mother, to whose support and life the silly maid was indispensable." Isidore of Seville (A.D. 600-636) was the first to distinguish between the two branches, and they flourished side by side till Newton's day. Hence the many astrological terms in our tongue, *e.g.* consider, contemplate, disaster, jovial, mercurial, saturnine, etc.

² In the H. V. "New brass-lamps for old ones! who will exchange?" So in the story of the Fisherman's son, a Jew who had been tricked of a cock, offers to give new rings for old rings. See Jonathan's Scott's excerpts from the Wortley-Montague MSS. vol. vi. pp. 210-12. This is one of the tales which I have translated for vol. iv.

new for old ;" and a world followed him and the children of the quarter caught him up from place to place, laughing at him the while, nor did he forbid them or care for their maltreatment. And he ceased not strolling about the streets till he came under Alaeddin's pavilion,¹ where he shouted with his loudest voice and the boys screamed at him, "A madman! A madman!" Now Destiny had decreed that the Lady Badr al-Budur be sitting in her Kiosque whence she heard one crying like a crier, and the children bawling at him ; only she understood not what was going on ; so she gave orders to one of her slave-girls saying,² " Go thou and see who 'tis that crieth and what be his cry ?" The girl fared forth and looked on when she beheld a man crying, " Ho! who will exchange old lamps for new lamps ?" and the little ones pursuing and laughing at him ; and as loudly laughed the Princess when this strange case was told to her. Now Alaeddin had carelessly left the lamp in his pavilion without hiding it and locking it up in his strong box,³ and one of the slave-girls who had seen it said, " O my lady, I think to have noticed, in the apartment of my lord Alaeddin, an old lamp : so let us give it in change for a new lamp to this man, and see if his cry be truth or lie."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ The H. V. adds that Alaeddin loved to ride out a-hunting and had left the city for eight days whereof three had passed by.

² Galland makes her say, *Hé bien, folle, veux-tu me dire pourquoi tu ris?* The H. V. renders " Cease, giddyhead, why laughest thou ?" and the vulgate " Well, giggler," said the Princess, etc.

³ Nothing can be more improbable than this detail, but upon such abnormal situations almost all stories, even in our most modern " Society-novels," depend and the cause is clear—without them there would be no story. And the modern will, perhaps, suggest that " the truth was withheld for a higher purpose, for the working out of certain ends." In the H. V. Alaeddin, when about to go a-hunting, always placed the Lamp high up on the cornice with all care lest any touch it.



Now when it was the Five Hundred and Seventy-sixth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that hereupon the Princess said to the slave-girl, "Bring the old lamp which thou saidst to have seen in thy lord's apartment." Now the Lady Badr al-Budur knew naught of the Lamp and of the specialities thereof which had raised Alaeddin her spouse to such high degree and grandeur; and her only end and aim was to understand by experiment the mind of a man who would give in exchange the new for the old. So the handmaid fared forth and went up to Alaeddin's apartment and returned with the Lamp to her lady who, like all the others, knew nothing of the Maghrabi's cunning tricks and his crafty device. Then the Princess bade an Ághá of the eunuchry go down and barter the old Lamp for a new lamp. So he obeyed her bidding and, after taking a new lamp from the man, he returned and laid it before his lady who looking at it and seeing that it was brand-new, fell to laughing at the Moorman's wits. But the Maroccan, when he held the article in hand and recognised it for the Lamp of the Enchanted Treasury,¹ at once placed it in his breast-pocket and left all the other lamps to the folk who were bartering of him. Then he went forth running till he was clear of the city, when he walked leisurely over the level grounds and he took patience until night fell on him in desert ground where was none other but himself. There he brought out the Lamp when suddenly appeared to him the Marid who said, "Adsum! thy slave between thy hands is come: ask of me what so thou wantest." "'Tis my desire," the Moorman

¹ The H. V. adds, "The Magician, when he saw the Lamp, at once knew that it must be the one he sought; for he knew that all things, great and small, appertaining to the palace would be golden or silvern."

replied, "that thou upraise from its present place Alaeddin's pavilion with its inmates and all that be therein, not forgetting myself, and set it down upon my own land, Africa. Thou knowest my town and I want the building placed in the gardens hard by it." The Marid-slave replied, "Hearkening and obedience: close thine eyes and open thine eyes whenas thou shalt find thyself together with the pavilion in thine own country." This was done; and, in an eye-twinkling, the Moroccan and the pavilion with all therein were transported to the African land. Such then was the work of the Maghrabi, the Magician; but now let us return to the Sultan and his son-in-law. It was the custom of the King, because of his attachment to and his affection for his daughter, every morning when he had shaken off sleep, to open the latticed casement and look out therefrom that he might catch sight of her abode. So that day he arose and did as he was wont. ——And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the **Five Hundred and Seventy-seventh Night**,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will." ——It hath reached me, O King of the Age, that when the Sultan drew near the latticed casement of his palace and looked out at Alaeddin's pavilion he saw naught; nay, the site was smooth as a well-trodden highway and like unto what it had been aforetime; and he could find nor edifice nor offices. So astonishment clothed him as with a garment, and his wits were wildered and he began to rub his eyes, lest they be dimmed or darkened, and to gaze intently; but at last he was certified that no trace of the pavilion remained nor sign of its being; nor wist he the why and the wherefore of its disappearance. So his surprise increased and he smote hand upon hand and the tears trickled down his cheeks over his beard, for that he knew

not what had become of his daughter. Then he sent out officials forthright and summoned the Grand Wazir who at once attended ; and, seeing him in this piteous plight said, "Pardon, O King of the Age, may Allah avert from thee every ill ! Wherefore art thou in such sorrow ?" Exclaimed the Sovran, " Methinketh thou wottest not my case ?" and quoth the Minister, " On no wise. O our lord : by Allah, I know of it nothing at all." " Then," resumed the Sultan, "'tis manifest thou hast not looked this day in the direction of Alaeddin's pavilion." " True, O my lord," quoth the Wazir, " it must still be locked and fast shut ;" and quoth the King, " Forasmuch as thou hast no inkling of aught,¹ arise and look out at the window and see Alaeddin's pavilion whereof thou sayest 'tis locked and fast shut." The Minister obeyed his bidding but could not see anything, or pavilion or other place ; so with mind and thoughts sore perplexed he returned to his liege lord who asked him, " Hast now learned the reason of my distress and noted yon locked-up palace and fast shut ?" Answered the Wazir, " O King of the Age, erewhile I represented to thy Highness that this pavilion and these matters be all magical." Hereat the Sultan, fired with wrath, cried, " Where be Alaeddin ?" and the Minister replied, " He hath gone a-hunting," when the King commanded without stay or delay sundry of his Aghas and Army-officers to go and bring to him his son-in-law chained and with pinioned elbows. So they fared forth until they found Alaeddin when they said to him, " O our lord Alaeddin, excuse us nor be thou wroth with us ; for the King hath commanded that we carry thee before him pinioned and fettered, and we hope pardon from thee because we are under the royal orders which we cannot gainsay." Alaeddin, hearing these words, was seized with surprise and not knowing the reason of this remained tongue-tied for a

¹ In truly Oriental countries the Wazir is expected to know everything, and if he fail in this easy duty he may find himself in sore trouble.

time, after which he turned to them and asked, "O assembly, have you naught of knowledge concerning the motive of the royal mandate? Well I wot my soul to be innocent and that I never sinned against king or against kingdom." "O our lord," answered they, "we have no inkling whatever." So Alaeddin alighted from his horse and said to them, "Do ye whatso the Sultan bade you do, for that the King's command is upon the head and the eyes.¹" ——And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-eighth Night, QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will." ——It hath reached me, O King of the Age, that the Aghas, having bound Alaeddin in bonds and pinioned his elbows behind his back, haled him in chains and carried him into the city. But when the lieges saw him pinioned and ironed, they understood that the Sultan purposed to strike off his head; and, forasmuch as he was loved of them exceedingly, all gathered together and seized their weapons; then, swarming out of their houses, followed the soldiery to see what was to do. And when the troops arrived with Alaeddin at the palace, they went in and informed the Sultan of this, whereat he forthright commanded the Sworder to cut off the head of his son-in-law. Now as soon as the subjects were aware of this order, they barricaded the gates and closed the doors of the palace and sent a message to the King saying, "At this very moment we will level thine abode over the heads of all it containeth and over thine own,² if the least hurt or harm befall Alaeddin." So the Wazir went in and reported to the

¹ *i.e.*, must be obeyed.

² We see that "China" was in those days the normal Oriental "despotism tempered by assassination."

Sultan, "O King of the Age, thy commandment is about to seal the roll of our lives ; and 'twere more suitable that thou pardon thy son-in-law lest there chance to us a sore mischance ; for that the lieges do love him far more than they love us." Now the Sworder had already disspread the carpet of blood and, having seated Alaeddin thereon, had bandaged his eyes ; moreover he had walked round him three several times awaiting the last orders of his lord, when the King looked out of the window and saw his subjects, who had suddenly attacked him, swarming up the walls intending to tear them down. So forthright he bade the Sworder stay his hand from Alaeddin and commanded the crier fare forth to the crowd and cry aloud that he had pardoned his son-in-law and received him back into favour. But when Alaeddin found himself free and saw the Sultan seated on his throne, he went up to him and said, "O my lord, inasmuch as thy Highness hath favoured me throughout my life, so of thy grace now deign let me know the how and the wherein I have sinned against thee ?" "O traitor," cried the King, "unto this present I knew not any sin of thine ;" then, turning to the Wazir he said, "Take him and make him look out at the window and after let him tell us where be his pavilion." And when the royal order was obeyed Alaeddin saw the place level as a well-trodden road, even as it had been ere the base of the building was laid, nor was there the faintest trace of edifice. Hereat he was astonished and perplexed knowing not what had occurred ; but, when he returned to the presence, the King asked him, "What is it thou hast seen ? Where is thy pavilion and where is my daughter, the core of my heart, my only child, than whom I have none other ?" Alaeddin answered, "O King of the Age, I wot naught thereof nor aught of what hath befallen," and the Sultan rejoined, "Thou must know, O Alaeddin, I have pardoned thee only that thou go forth and look into this affair and enquire for me concerning my daughter ; nor do thou ever show thyself in my presence except she be with thee ; and, if thou bring her not, by

the life of my head I will cut off the head of thee." The other replied, "To hear is to obey: only vouchsafe me a delay and respite of some forty days; after which, an I produce her not, strike off my head¹ and do with me whatso thou wishest." — And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

"Now when it was the Five Hundred and Seventy-ninth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will." — It hath reached me, O King of the Age, that the Sultan said to Alaeddin, "Verily I have granted thee thy request, a delay of forty days; but think not thou canst fly from my hand, for I would bring thee back even if thou wert above the clouds instead of being only upon earth's surface." Replied Alaeddin, "O my lord the Sultan, as I said to thy Highness, an I fail to bring her within the term appointed, I will present myself for my head to be stricken off." Now when the folk and the lieges all saw Alaeddin at liberty, they rejoiced with joy exceeding and were delighted for his release; but the shame of his treatment and bashfulness before his friends and the envious exultation of his foes had bowed down Alaeddin's head; so he went forth a-wandering through the city ways and he was perplexed concerning his case and knew not what had befallen him. He lingered about the capital for two days, in saddest state, wotting not what to do in order to find his wife and his pavilion, and during this time sundry of the folk privily brought him meat and drink. When the two days were done he left the city to stray about the waste and open lands outlying the walls, without a notion as to whither he should

¹ In the H. V. Alaeddin promises, "if I fail to find and fetch the Princess, I will myself cut off my head and cast it before the throne." Hindus are adepts in suicide and this self-decapitation, which sounds absurd further West, is quite possible to them.

wend ; and he walked on aimlessly until the path led him beside a river where, of the stress of sorrow that overwhelmed him, he abandoned himself to despair and thought of casting himself into the water. Being, however, a good Moslem who professed the unity of the Godhead, he feared Allah in his soul ; and, standing upon the margin he prepared to perform the Wuzú-ablution. But as he was baling up the water in his right hand and rubbing his fingers,¹ it so chanced that he also rubbed the Ring. Hereat its Marid appeared and said to him, "Adsum ! thy thrall between thy hands is come : ask of me whatso thou wantest." Seeing the Marid, Alaeddin rejoiced with exceeding joy and cried,² "O Slave, I desire of thee that thou bring before me my pavilion and therein my wife, the Lady Badr al-Budur, together with all and everything it containeth." "O my lord," replied the Marid, "'tis right hard upon me that thou demandest a service whereto I may not avail : this matter dependeth upon the Slave of the Lamp nor dare I even attempt it." Alaeddin rejoined, "Forasmuch as the matter is beyond thy competence, I require it not of thee, but at least do thou take me up and set me down beside my pavilion in what land soever that may be." The Slave exclaimed, "Hearing and obeying, O my lord ;" and, uplifting him high in air, within the space of an eye-glance set him down beside his pavilion in the land of Africa and upon a spot facing his wife's apartment. Now this was at fall of night yet one look enabled him to recognise his home ; whereby his care and care were cleared away and he recovered trust in Allah after cutting off all his hope to look upon his wife

¹ In Galland Alaeddin unconsciously rubbed the ring against *un petit roc*, to which he clung in order to prevent falling into the stream. In the H. V. "The bank was high and difficult of descent and the youth would have rolled down headlong had he not struck upon a rock two paces from the bottom and remained hanging over the water. This mishap was of the happiest for during his fall he struck the stone and rubbed his ring against it," etc.

² In the H. V. he said, "First save me that I fall not into the stream and then tell me where is the pavilion thou builtest for her and who hath removed it."

once more. Then he fell to pondering the secret and mysterious favours of the Lord (glorified be His omnipotence!); and how, after despair had mastered him, the Ring had come to gladden him, and how, when all his hopes were cut off, Allah had deigned bless him with the services of its Slave. So he rejoiced and his melancholy left him; then, as he had passed four days without sleep for the excess of his care and care and sorrow and stress of thought, he drew near his pavilion and slept under a tree hard by the building which (as we mentioned) had been set down amongst the gardens outlying the city of Africa.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eightieth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin lay that night under a tree beside his pavilion in all restfulness; but whoso weareth head hard by the headsman may not sleep o' nights save whenas slumber prevail over him. He slumbered till Morning showed her face and, when awakened by the warbling of the small birds, he arose and went down to the bank of the river which flowed thereby into the city; and here he again washed hands and face¹ and after finished his Wuzú-ablution. Then he prayed the dawn-prayer, and when he had ended his orisons he returned and sat down under the windows of the Princess's bower. Now the Lady Badr al-Budur, of her exceeding sorrow for severance from her husband and her sire the Sultan, and for the great mishap which had happened to her from the Maghrabi, the Magician, the Accursed, was wont to rise during

¹ Alluding to the preparatory washing, a mere matter of cleanliness which precedes the formal Wuzú-ablution.

the murk preceding dawn and to sit in tears inasmuch as she could not sleep o' nights, and had forsworn meat and drink. Her favourite slave-girl would enter her chamber at the hour of prayer-salutation in order to dress her; and this time, by decree of Destiny, when she threw open the window to let her lady comfort and console herself by looking upon the trees and rills, and she herself peered out of the lattice, she caught sight of her master sitting below, and informed the Princess of this, saying, "O my lady! O my lady! here's my lord Alaeddin seated at the foot of the wall." So her mistress arose hurriedly and gazing from the casement saw him; and her husband raising his head saw her; so she saluted him and he saluted her, both being like to fly for joy. Presently quoth she, "Up and come in to me by the private postern, for now the Accursed is not here;" and she gave orders to the slave-girl who went down and opened for him. Then Alaeddin passed through it and was met by his wife, when they embraced and exchanged kisses with all delight until they wept for overjoy. After this they sat down and Alaeddin said to her, "O my lady, before all things 'tis my desire to ask thee a question. 'Twas my wont to place an old copper lamp in such a part of my pavilion, what became of that same?" When the Princess heard these words she sighed and cried, "O my dearling, 'twas that very Lamp which garred us fall into this calamity!" Alaeddin asked her, "How befel the affair?" and she answered by recounting to him all that passed, first and last, especially how they had given in exchange an old lamp for a new lamp, adding, "And next day we hardly saw one another at dawn before we found ourselves in this land, and he who deceived us and took the lamp by way of barter informed me that he had done the deed by might of his magic and by means of the Lamp; that he is a Moorman from Africa, and that we are now in his native country."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-first Night,

QUOTH Dunyazad "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when the Lady Badr al-Budur ceased speaking, Alaeddin resumed, "Tell me the intent of this Accursed in thy respect, also what he sayeth to thee and what be his will of thee?" She replied, "Every day he cometh to visit me once and no more: he would woo me to his love and he sueth that I take him to spouse in lieu of thee and that I forget thee and be consoled for the loss of thee. And he telleth me that the Sultan my sire hath cut off my husband's head, adding that thou, the son of pauper parents, wast by him enriched. And he sootheth me with talk, but he never seeth aught from me save weeping and wailing; nor hath he heard from me one sugar-sweet word."¹ Quoth Alaeddin, "Tell me where he hath placed the Lamp an thou know anything thereof;" and quoth she, "He beareth it about on his body alway, nor is it possibly that he leave it for a single hour; moreover once when he related what I have now recounted to thee, he brought it out of his breast-pocket and allowed me to look upon it." When Alaeddin heard these words, he joyed with exceeding joy and said, "O my lady, do thou lend ear to me. 'Tis my design to go from thee forthright and to return only after doffing this my dress; so wonder not when thou see me changed, but direct one of thy women to stand by the private postern alway and, whenever she espy me coming, at once to open. And now I will devise a device whereby to slay this damned loon." Herewith he arose and, issuing from the pavilion-door, walked

¹ In the H. V. the Princess ends with, "I had made this resolve that should he approach me with the design to win his wish perforce, I would destroy my life. By day and by night I abode in fear of him; but now at the sight of thee my heart is heartened."

till he met on the way a Fellah to whom he said, "O man, take my attire and give me thy garments." But the peasant refused, so Alaeddin stripped him of his dress perforce¹ and donned it, leaving to the man his own rich gear by way of gift. Then he followed the highway leading to the neighbouring city and entering it went to the Perfumers' Bazar where he bought of one some rarely potent Bhang, the son of a minute,² paying two dinars for two drachms thereof and he returned in disguise by the same road till he reached the pavilion. Here the slave-girl opened to him the private postern wherethrough he went in to the Lady Badr al-Budur.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-second Night,
QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that when Alaeddin went in disguised to his wife he said, "Hear me! I desire of thee that thou dress and dight thyself in thy best and thou cast off all outer show and semblance of care; also when the Accursed, the Maghrabi, shall visit thee, do thou receive him with a 'Welcome and fair welcome,' and meet him with smiling face and invite him to come and sup with thee. Moreover, let him note that thou hast forgotten Alaeddin thy beloved, likewise thy father; and that thou hast learned to love him with exceeding love, displaying to him all manner joy and pleasure. Then ask him for wine which must be red and pledge

¹ The Fellah had a natural fear of being seen in fine gear, which all would have supposed to be stolen goods; and Alaeddin was justified in taking it perforce, because *necessitas non habet legem*. See a similar exchange of dress in Spitta-Bey's "Contes Arabes Modernes," p. 91. In Galland the peasant when pressed consents; and in the H. V. Alaeddin persuades him by a gift of money.

² i.e. which would take effect in the shortest time.

him to his secret in a significant draught ; and, when thou hast given him two to three cups full and hast made him wax careless, then drop these drops into his cup and fill it up with wine : no sooner shall he drink of it than he will fall upon his back senseless as one dead." Hearing these words, the Princess exclaimed, "'Tis exceedingly sore to me that I do such deed ;¹ withal must I do it that we escape the defilement of this Accursed who tortured me by severance from thee and from my sire. Lawful and right therefore is the slaughter of this Accursed." Then Alaeddin ate and drank with his wife what hindered his hunger ; then, rising without stay or delay, fared forth the pavilion. So the Lady Badr al-Budur summoned the tirewoman who robed and arrayed her in her finest raiment and adorned her and perfumed her ; and, as she was thus, behold, the accursed Maghrabi entered. He joyed much seeing her in such case and yet more when she confronted him, contrary to her custom, with a laughing face ; and his love-longing increased and his desire to have her. Then she took him and, seating him beside her, said, "O my dearling, do thou (an thou be willing) come to me this night and let us sup together. Sufficient to me hath been my sorrow for, were I to sit mourning through a thousand years or even two thousand, Alaeddin would not return to me from the tomb ; and I depend upon thy say of yesterday, to wit, that my sire the Sultan slew him in his stress of sorrow for severance from me. Nor wonder thou an I have changed this day from what I was yesterday ; and the reason thereof is I have determined upon taking thee to friend and playfellow in lieu of and succession to Alaeddin, for that now I have none other man but thyself. So I hope for thy presence this night, that we may sup together and we may carouse and drink somewhat of wine each with other ; and especially 'tis my desire that thou cause me taste

¹ Her modesty was startled by the idea of sitting at meat with a strange man and allowing him to make love to her.

the wine of thy natal soil, the African land, because belike 'tis better than aught of the wine of China we drink : I have with me some wine but 'tis the growth of my country and I vehemently wish to taste the wine produced by thine."——And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-third Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."——It hath reached me, O King of the Age, that when the Maghrabi saw the love lavisht upon him by the Lady Badr al-Budur, and noted her change from the sorrowful, melancholy woman she was wont to be, he thought that she had cut off her hope of Alaeddin and he joyed exceedingly and said to her, "I hear and obey, O my lady, whatso thou wishest and all thou biddest. I have at home a jar of our country wine, which I have carefully kept and stored deep in earth for a space of eight years ; and I will now fare and fill from it our need and will return to thee in all haste." But the Princess, that she might wheedle him the more and yet more, replied, "O my darling, go not thou, leaving me alone, but send one of the eunuchs to fill for us thereof and do thou remain sitting beside me, that I may find in thee my consolation." He rejoined, "O my lady, none wotteth where the jar be buried save myself nor will I tarry from thee." So saying, the Moorman went out and after a short time he brought back as much wine as they wanted ; whereupon quoth the Princess to him, "Thou hast been at pains and trouble to serve me and I have suffered for thy sake, O my beloved." Quoth he, "On no wise, O eyes of me ; I hold myself enhonoured by thy service." Then the Lady Badr al-Budur sat with him at table, and the twain fell to eating and presently the Princess expressed a wish to drink, when the handmaid filled her a cup forthright and then crowned

another for the Moroccan. So she drank to his long life and his secret wishes and he also drank to her life ; then the Princess, who was unique in eloquence and delicacy of speech, fell to making a cup-companion of him and beguiled him by addressing him in the sweetest terms full of hidden meaning. This was done only that he might become more madly enamoured of her, but the Maghrabi thought that it resulted from her true inclination for him ; nor knew that it was a snare set up to slay him. So his longing for her increased, and he was dying of love for her when he saw her address him in such tenderness of words and thoughts, and his head began to swim and all the world seemed as nothing in his eyes. But when they came to the last of the supper and the wine had mastered his brains and the Princess saw this in him, she said, "With us there be a custom throughout our country, but I know not an it be the usage of yours or not." The Moorman replied, "And what may that be ?" So she said to him, "At the end of supper each lover in turn taketh the cup of the beloved and drinketh it off ;" and at once she crowned one with wine and bade the handmaid carry to him her cup wherein the drink was blended with the Bhang. Now she had taught the slave-girl what to do and all the handmaids and eunuchs in the pavilion longed for the Sorcerer's slaughter and in that matter were one with the Princess. Accordingly the damsel handed him the cup and he, when he heard her words and saw her drinking from his cup and passing hers to him and noted all that show of love, fancied himself Iskandar, Lord of the Two Horns. Then said she to him, the while swaying gracefully to either side and putting her hand within his hand, "O my life, here is thy cup with me and my cup with thee, and on this wise¹ do lovers drink from each other's cups."

¹ In the text *Kidî*, pop. for *Ka-zâlika*. In the H. V. the Magician replies to the honeyed speech of the Princess, "O my lady, we in Africa have not so gracious customs as the men of China. This day I have learned of thee a new courtesy which I shall ever keep in mind."

Then she bussed the brim and drained it to the dregs and again she kissed its lip and offered it to him. Thereat he flew for joy and meaning to do the like, raised her cup to his mouth and drank off the whole contents, without considering whether there was therein aught harmful or not. And forthright he rolled upon his back in death-like condition and the cup dropped from his grasp, whereupon the Lady Badr al-Budur and the slave-girls ran hurriedly and opened the pavilion door to their lord Alaeddin who, disguised as a Fellah, entered therein.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-fourth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin entering his pavilion, went up to the apartment of his wife, whom he found still sitting at table ; and facing her lay the Maghrabi as one slaughtered ; so he at once drew near to her and kissed her and thanked her for this. Then rejoicing with joy exceeding he turned to her and said, "Do thou with thy handmaids betake thyself to the inner-rooms and leave me alone for the present that I may take counsel touching mine affair." The Princess hesitated not but went away at once, she and her women ; then Alaeddin arose and, after locking the door upon them, walked up to the Moorman and put forth his hand to his breast-pocket and thence drew the Lamp ; after which he unsheathed his sword and slew the villain.¹ Presently he rubbed the Lamp and the Marid-slave appeared and said, "Adsum, O my lord, what is it thou wantest ?" "I desire of thee," said Alaeddin, "that thou take up my pavilion from this

¹ Galland makes the Princess poison the Maghrabi, which is not gallant. The H.V. follows suit and describes the powder as a mortal poison.

country and transport it to the land of China and there set it down upon the site where it was whilome, fronting the palace of the Sultan." The Marid replied, "Hearing and obeying, O my lord." Then Alaeddin went and sat down with his wife and throwing his arms round her neck kissed her and she kissed him, and they sat in converse, what while the Jinni transported the pavilion and all therein to the place appointed. Presently Alaeddin bade the handmaids spread the table before him and he and the Lady Badr al-Budur took seat thereat and fell to eating and drinking, in all joy and gladness, till they had their sufficiency when, removing to the chamber of wine and cup-converse, they sat there and caroused in fair companionship and each kissed other with all love-liesse. The time had been long and longsome since they enjoyed aught of pleasure; so they ceased not doing thus until the wine-sun arose in their heads and sleep gat hold of them, at which time they went to their bed in all ease and comfort.¹ Early on the next morning Alaeddin woke and awoke his wife, and the slave-girls came in and donned her dress and prepared her and adorned her whilst her husband arrayed himself in his costliest raiment and the twain were ready to fly for joy at reunion after parting. Moreover the Princess was especially joyous and gladsome because on that day she expected to see her beloved father. Such was the case of Alaeddin and the Lady Badr al-Budur; but as regards the Sultan, after he drove away his son-in-law he never ceased to sorrow for the loss of his daughter; and every hour of every day he would sit and weep for her as women weep, because she was his only child and he had none other to take to heart. And as he shook off sleep, morning after morning, he would hasten to the window and throw it open and peer in the direction where formerly stood Alaeddin's pavilion and pour forth tears

¹ Contrast this modesty with the usual scene of reunion after severance, as in the case of Kamar al-Zamán and immodest Queen Budúr, vol. iii. pp. 302-304.

until his eyes were dried up and their lids were ulcered." Now on that day he arose at dawn and, according to his custom, looked out when, lo and behold ! he saw before him an edifice ; so he rubbed his eyes and considered it curiously when he became certified that it was the pavilion of his son-in-law. So he called for a horse¹ without let or delay ; and as soon as his beast was saddled, he mounted and made for the place ; and Alaeddin, when he saw his father-in-law approaching, went down and met him half way : then, taking his hand, aided him to step upstairs to the apartment of his daughter. And the Princess, being as earnestly desirous to see her sire, descended and greeted him at the door of the staircase fronting the groundfloor hall: Thereupon the King folded her in his arms and kissed her, shedding tears of joy ; and she did likewise till at last Alaeddin led them to the upper saloon where they took seats and the Sultan fell to asking her case and what had betided her.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-fifth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Lady Badr al-Budur began to inform the Sultan of all which had befallen her, saying, "O my father, I recovered not life save yesterday when I saw my husband, and he it was who freed me from the thraldom of that Maghrabi, that Magician, that Accursed, than whom I believe there be none viler on the face of earth ; and, but for my beloved, I had never

¹ His dignity forbade him to walk even the length of a carpet: see vol. vii. for this habit of the Mameluke Beys. When Harun al-Rashid made his famous pilgrimage afoot from Baghdad to Meccah (and he was the last of the Caliphs who performed this rite), the whole way was spread with a "Pá-andáz" of carpets and costly cloths.

escaped him nor hadst thou seen me during the rest of my days. But mighty sadness and sorrow gat about me, O my father, not only for losing thee but also for the loss of a husband, under whose kindness I shall be all the length of my life, seeing that he freed me from that fulsome sorcerer." Then the Princess began repeating to her sire every thing that happened to her, and relating to him how the Moorman had tricked her in the guise of a lamp-seller who offered in exchange new for old ; how she had given him the Lamp whose worth she knew not, and how she had bartered it away only to laugh at the lampman's folly. " And next morning, O my father," she continued, " we found ourselves and whatso the pavilion contained in Africa-land, till such time as my husband came to us and devised a device whereby we escaped : and, had it not been for Alaeddin's hastening to our aid, the Accursed was determined to enjoy me perforce." Then she told him of the Bhang-drops administered in wine to the African and concluded, " Then my husband returned to me and how I know not, but we were shifted from Africa-land to this place." Alaeddin in his turn recounted how, finding the wizard dead drunken, he had sent away his wife and her women from the polluted place into the inner apartments ; how he had taken the Lamp from the Sorcerer's breast-pocket whereto he was directed by his wife ; how he had slaughtered the villain and, finally how, making use of the Lamp, he had summoned its Slave and ordered him to transport the pavilion back to its proper site, ending his tale with, " And, if thy Highness have any doubt anent my words, arise with me and look upon the accursed Magician." The King did accordingly and, having considered the Moorman, bade the carcase be carried away forthright and burned and its ashes scattered in air. Then he took to embracing Alaeddin and kissing him said, " Pardon me, O my son, for that I was about to destroy thy life through the foul deeds of this damned enchanter, who cast thee into such pit of peril ; and I may be excused, O my

child, for what I did by thee, because I found myself forlorn of my daughter; my only one, who to me is dearer than my very kingdom. Thou knowest how the hearts of parents yearn unto their offspring, especially when like myself they have but one and none other to love." And on this wise the Sultan took to excusing himself and kissing his son-in-law."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-sixth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin said to the Sultan, "O King of the Time, thou didst naught to me contrary to Holy Law, and I also sinned not against thee; but all the trouble came from that Maghrabi, the impure, the Magician." Thereupon the Sultan bade the city be decorated and they obeyed him and held high feast and festivities. He also commanded the crier to cry about the streets saying, "This day is a mighty great fête, wherein public rejoicings must be held throughout the realm, for a full month of thirty days, in honour of the Lady Badr al-Budur and her husband Alaeddin's return to their home. On this wise befel it with Alaeddin and the Maghrabi; but withal the King's son-in-law escaped not wholly from the Accursed, albeit the body had been burnt and the ashes scattered in air. For the villain had a brother yet more villainous than himself, and a greater adept in necromancy, geomancy and astromancy; and, even as the old saw saith "A bean and 'twas split,"¹ so each one dwelt in his own quarter of the globe that he might fill it with his sorcery, his fraud

¹ The proverb suggests our "par nobile fratrum," a pair resembling each other as two halves of a split bean.

and his treason.¹ Now, one day of the days it fortuned that the Moorman's brother would learn how it fared with him, so he brought out his sandboard and dotted it and produced the figures which, when he had considered and carefully studied them, gave him to know that the man he sought was dead and housed in the tomb. So he grieved and was certified of his decease, but he dotted a second time seeking to learn the manner of the death and where it had taken place ; so he found that the site was the China-land and that the mode was the foulest of slaughter ; furthermore, that he who did him die was a young man Alaeddin hight. Seeing this he straightway arose and equipped himself for wayfare ; then he set out and cut across the wilds and wolds and heights for the space of many a month until he reached China and the capital of the Sultan wherein was the slayer of his brother. He alighted at the so-called Strangers' Khan and, hiring himself a cell, took rest therein for a while ; then he fared forth and wandered about the highways that he might discern some path which would aid him unto the winning of his ill-minded wish, to wit, of wreaking upon Alaeddin blood-revenge for his brother.² Presently he entered a coffee-house, a fine building which stood in the market-place and which collected a throng of folk to play, some at the Mankalah,³ others at the backgammon⁴ and others at the chess and what not else.

¹ In the H. V. "If the elder Magician was in the East the other was in' the West ; but once a year, by their skill in geomancy, they had tidings of each other."

² The act was religiously laudable, but to the Eastern, as to the South European mind, fair play is *not* a jewel ; moreover the story-teller may insinuate that vengeance would be taken only by foul and unlawful means—the Black Art, perjury, murder and so forth.

³ For this game, a prime favourite in Egypt, see vol. vi. 145, De Sacy (*Chrestomathie* i. 477) and his authorities Hyde, *Syntagma Dissert.* ii. 374 ; P. Labat, "Mémoires du Chev. d'Arvieux," iii. 321 ; Thevenot, "Voyage du Levant, p. 107 ; and Niebuhr, "Voyages," I, 139, Plate 25, fig. H.

⁴ In the text *نرد* evidently = "jeu de dames" (supposed to have been invented in Paris during the days of the Regency : see Littré) ; and, although in certain Eastern places now popular, a term of European origin. It is not in Galland. According to Ibn Khallikan (iii. 69) "Nard" = tables, arose with King Ardashir son of Babuk, and was therefore called Nardashir (Nard Ardashir?). He designed it as an image of

There he sat down and listened to those seated beside him and they chanced to be conversing about an ancient dame and a holy, by name Fátimah,¹ who dwelt alway at her devotions in a hermitage without the town, and this she never entered save only two days each month. They mentioned also that she had performed many saintly miracles² which, when the Maghrabi, the Necromancer, heard he said in himself, "Now have I found that which I sought: Inshallah—God willing—by means of this crone will I win to my wish."— And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-seventh Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, the Necromancer, went up to the folk who were talking of the miracles performed by the devout old woman and said to one of them, "O my uncle, I heard you all chatting about the prodigies of a certain saintess named Fatimah: who is she and where may be her abode?" "Marvellous!"³ exclaimed the man: "How canst thou be in our city and yet never have heard about the miracles of the Lady

the world and its people, so the board had twelve squares to represent the months; the thirty pieces or men represented the days and the dice were the emblems of Fate and Lot.

¹ *i.e.* a weaner, a name of good omen for a girl-child: see vol. vi. 145. The Hindi translator, Totáram Shayyán, calls her Hamídah=the Praiseworthy.

² Arab. Kirámát: see vols. ii. 237; iv. 45. The Necromancer clearly smells a rat holding with Diderot:—

De par le Roi! Défense à Dieu
De faire miracle en ce lieu;

and the stage properties afterwards found with the holy woman, such as the gallipot of colouring ointment, justify his suspicion.

³ "Ajáib" plur. of "Ajáb," a common exclamation amongst the populace. It is used in Persian as well as in Arabic.

Fatimah? Evidently, O thou poor fellow, thou art a foreigner, since the fastings of this devotee and her asceticism in worldly matters and the beauties of her piety never came to thine ears." The Moorman rejoined, "'Tis true, O my lord: yes, I am a stranger and came to this your city only yesternight; and I hope thou wilt inform me concerning the saintly miracles of this virtuous woman and where may be her wone, for that I have fallen into a calamity, and 'tis my wish to visit her and crave her prayers, so haply Allah (to whom be honour and glory!) will, through her blessings, deliver me from mine evil." Hereat the man recounted to him the marvels of Fatimah the Devotee and her piety and the beauties of her worship; then, taking him by the hand went with him without the city and showed him the way to her abode, a cavern upon a hillock's head. The Necromancer acknowledged his kindness in many words and, thanking him for his good offices, returned to his cell in the caravanserai. Now by the fiat of Fate on the very next day Fatimah came down to the city, and the Maghrabi, the Necromancer, happened to leave his hostelry a-morn, when he saw the folk swarming and crowding; wherefore he went up to discover what was to do and found the Devotee standing amiddlemost the throng, and all who suffered from pain or sickness flocked to her soliciting a blessing and praying for her prayers; and each and every she touched became whole of his illness.¹ The Moroccan, the Necromancer, followed her about until she returned to her antre; then, awaiting till the evening evened, he arose and repaired to a vintner's store where he drank a cup of wine. After this he fared forth the city and finding the Devotee's cavern, entered it and saw her lying

¹ Evidently *la force de l'imagination*, of which a curious illustration was given in Paris during the debauched days of the Second Empire. Before a highly "fashionable" assembly of men appeared a youth in fleshings who sat down upon a stool, bared his pudenda and closed his eyes when, by "force of fancy," erection and emission took place. But presently it was suspected and proved that the stool was hollow and admitted from below a hand whose titillating fingers explained the phenomenon.

prostrate¹ with her back upon a strip of matting. So he came forward and mounted upon her belly; then he drew his dagger and shouted at her; and, when she awoke and opened her eyes, she espied a Moorish man with an unsheathed poniard sitting upon her middle as though about to kill her. She was troubled and sore terrified, but he said to her, "Hearken! an thou cry out or utter a word I will slay thee at this very moment: arise now and do all I bid thee." Then he sware to her an oath that if she obeyed his orders, whatever they might be, he would not do her die. So saying, he rose up from off her and Fatimah also arose, when he said to her, "Give me thy gear and take thou my habit;" whereupon she gave him her clothing and head-fillets, her face-kerchief and her mantilla. Then quoth he, "'Tis also requisite that thou anoint me with somewhat shall make the colour of my face like unto thine." Accordingly she went into the inner cavern and, bringing out a gallipot of ointment, spread somewhat thereof upon her palm and with it besmeared his face until its hue favoured her own; then she gave him her staff² and, showing him how to walk and what to do when he entered the city, hung her rosary around his neck. Lastly she handed to him a mirror and said, "Now look! Thou differest from me in naught;" and he saw himself Fatimah's counterpart as though she had never gone or come.³ But after obtaining his every object he falsed his oath and asked for a cord which she brought to him; then he seized her and strangled her in the cavern; and presently, when she was dead, haled the corpse outside and threw it into a pit hard by. — And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ Moslems are curious about sleeping postures and the popular saying is:—Lying upon the right side is proper to Kings, upon the left to Sages; to sleep supine is the position of Allah's Saints and prone upon the belly is peculiar to the Devils.

² This "Asá," a staff five to six feet long, is one of the properties of Moslem Saints and reverends who, imitating that furious old Puritan, Caliph Omar, make and are allowed to make a pretty liberal distribution of its caresses.

³ i.e. as she was in her own home.

Now when it was the Five Hundred and Eighty-eighth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, after murthering Fatimah, threw her body into a pit and went back to sleep in her cavern; and, when broke the day, he rose and repairing to the town took his stand under the walls of Alaeddin's pavilion. Hereupon flocked the folk about him, all being certified that he was Fatimah the Devotee and he fell to doing whatso she was wont to do: he laid hands on these in pain and recited for those a chapter of the Koran and made orisons for a third. Presently the thronging of the folk and the clamouring of the crowd were heard by the Lady Badr al-Budur, who said to her handmaidens, "Look what is to do and what be the cause of this turmoil!" Thereupon the Agha of the eunuchry fared forth to see what might be the matter and presently returning said, "O my lady, this clamour is caused by the Lady Fatimah, and if thou be pleased to command, I will bring her to thee; so shalt thou gain through her a blessing." The Princess answered, "Go bring her, for since many a day I am always hearing of her miracles and her virtues, and I do long to see her and get a blessing by her intervention, for the folk recount her manifestations in many cases of difficulty." The Agha went forth and brought in the Maroccan, the Necromancer, habited in Fatimah's clothing; and, when the wizard stood before the Lady Badr al-Budur, he began at first sight to bless her with a string of prayers; nor did any one of those present doubt at all but that he was the Devotee herself. The Princess arose and salam'd to him; then seating him beside her, said, "O my Lady Fatimah, 'tis my desire that thou abide with me alway, so might I be blessed through thee, and also learn of

thee the paths¹ of worship and piety and follow thine example making for salvation." Now all this was a foul deceit of the accursed African and he designed furthermore to complete his guile, so he continued, "O my Lady, I am a poor woman and a religious that dwelleth in the desert; and the like of me deserveth not to abide in the palaces of the kings." But the Princess replied, "Have no care whatever, O my Lady Fatimah; I will set apart for thee an apartment of my pavilion, that thou mayest worship therein and none shall ever come to trouble thee; also thou shalt avail to worship Allah in my place better than in thy cavern." The Moroccan rejoined, "Hearkening and obedience, O my lady; I will not oppose thine order for that the commands of the children of the kings may not be gainsaid nor renounced. Only I hope of thee that my eating and drinking and sitting may be within my own chamber which shall be kept wholly private; nor do I require or desire the delicacies of diet, but do thou favour me by sending thy handmaid every day with a bit of bread and a sup of water;² and, when I feel fain of food, let me eat by myself in my own room." Now the Accursed hereby purposed to avert the danger of haply raising his face-kerchief at meal times, when his intent might be baffled by his beard and mustachios discovering him to be a man. The Princess replied, "O my Lady Fatimah, be of good heart; naught shall happen save what thou wishest. But now arise and let me show thee the apartment in the palace which I would prepare for thy sojourn with us."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ Arab. "Suluk" a Sufistical expression, the road to salvation, &c.² In the H. V. her diet consisted of dry bread and fruits.

Now when it was the Five Hundred and Eighty-ninth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Lady Badr al-Budur arose and taking the Necromancer who had disguised himself as the Devotee, ushered him in to the place which she had kindly promised him for a home and said, "O my Lady Fatimah, here thou shalt dwell with every comfort about thee and in all privacy and repose; and the place shall be named after thy name;" whereupon the Maghrabi acknowledged her kindness and prayed for her. Then the Princess showed him the jalousies and the jewelled Kiosque with its four and twenty windows¹ and said to him, "What thinkest thou, O my Lady Fatimah, of this marvellous pavilion?" The Moorman replied, "By Allah, O my daughter, 'tis indeed passing fine and wondrous exceedingly; nor do I deem that its fellow is to be found in the whole universe; but alas for the lack of one thing which would enhance its beauty and decoration!" The Princess asked her, "O my Lady Fatimah, what lacketh it and what be this thing would add to its adornment? Tell me thereof, inasmuch as I was wont to believe it wholly perfect." The Moroccan answered, "O my lady, all it wanteth is that there be hanging from the middle of the dome the egg of a fowl called the Rukh;² and, were this done, the pavilion would lack its peer all the world over." The Princess asked, "What be this bird and where can we find her egg?" and the Moroccan answered, "O my lady, the Rukh is indeed a giant fowl which carried off camels and elephants in her

¹ This is the first mention of the windows in the Arabic MS.

² For this "Roc" of the older writers see vols. v. 122; vi. 16-49. I may remind the reader that the O. Egyptian "Rokh," or "Rukh," by some written "Rekhit," whose ideograph is a monstrous bird with one claw raised, also denotes pure wise Spirits, the Magi, &c. I know a man who derives from it our "rook"=beak and parson.

pounces and flieth away with them, such is her stature and strength ; also this fowl is mostly found in Mount Káf ; and the architect who built this pavilion is able to bring thee one of her eggs." They then left such talk as it was the hour for the noon-day meal and, when the handmaid had spread the table, the Lady Badr al-Budur sent down to invite the Accursed African to eat with her. But he accepted not and for a reason he would on no wise consent ; nay, he rose and retired to the room which the Princess had assigned to him and whither the slave-girls carried his dinner. Now when evening evened, Alaeddin returned from the chase and met his wife who salam'd to him and he clasped her to his bosom and kissed her. Presently, looking at her face he saw thereon a shade of sadness and he noted that contrary to her custom, she did not laugh ; so he asked her, "What hath betided thee, O my dearling ? tell me, hath aught happened to trouble thy thoughts ?" "Nothing whatever," answered she, "but, O my beloved, I fancied that our pavilion lacked naught at all ; however, O eyes of me, O Alaeddin, were the dome of the upper story hung with an egg of the fowl called Rukh, there would be naught like it in the universe." Her husband rejoined, " And for this trifle thou art saddened when 'tis the easiest of all matters to me ! So cheer thyself ; and, whatever thou wantest, 'tis enough thou inform me thereof, and I will bring it from the abysses of the earth in the quickest time and at the earliest hour."—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Ninetieth Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that Alaeddin, after refreshing the spirits of his Princess by promising her all she could desire, repaired straightway

to his chamber and taking the Lamp¹ rubbed it, when the Marid appeared without let or delay saying, "Ask whatso thou wantest." Said the other, "I desire thee to fetch me an egg of the bird Rukh and do thou hang it to the dome-crown of this my pavilion." But when the Marid heard these words, his face waxed fierce and he shouted with a mighty loud voice and a frightful, and cried, "O denier of kindly deeds, sufficeth it not for thee that I and all the Slaves of the Lamp are ever at thy service, but thou must also require me to bring thee our Liege Lady² for thy pleasure, and hang her up at thy pavilion-dome for the enjoyment of thee and thy wife! Now by Allah, ye deserve, thou and she, that I reduce you to ashes this very moment and scatter you upon the air; but, inasmuch as ye twain be ignorant of this matter, unknowing its inner from its outer significance, I will pardon you for indeed ye are but innocents. The offence cometh from that accursed Necromancer, brother to the Maghrabi, the Magician, who abideth here representing himself to be Fatimah, the Devotee, after assuming her dress and belongings and murthering her in the cavern: indeed he came hither seeking to slay thee by way of blood-revenge for his brother; and 'tis he who taught thy wife to require this matter of me."³ So saying the Marid evanished. But when Alaeddin heard these words, his wits fled his head and his joints trembled at the Marid's terrible shout; but he empowered his purpose and, rising forthright issued from his chamber and went into his wife's. There he affected an ache of head, for that he knew how famous was Fatimah for the art and mystery of healing all such pains; and, when the Lady Badr

¹ In the H. V. he takes the Lamp from his bosom, where he had ever kept it since his misadventure with the African Magician.

² Here the mythical Rukh is mixed up with the mysterious bird Simurgh, for which see vol. x. 130.

³ The H. V. adds, "hoping thereby that thou and she and all the household should fall into perdition."

al-Budur saw him sitting hand to head and complaining of unease, she asked him the cause and he answered, "I know of none other save that my head acheth exceedingly." Hereupon she straightway bade summon Fatimah that the Devotee might impose her hand upon his head;¹ and Alaeddin asked her, "Who may this Fatimah be?" So she informed him that it was Fatimah the Devotee to whom she had given a home in the pavilion. Meanwhile the slave-girls had fared forth and summoned the Maghrabi, and when the Accursed made act of presence, Alaeddin rose up to him and, acting like one who knew naught of his purpose, salam'd to him as though he had been the real Fatimah and, kissing the hem of his sleeve, welcomed him and entreated him with honour and said, "O my Lady Fatimah, I hope thou wilt bless me with a boon, for well I wot thy practice in the healing of pains: I have gotten a mighty ache in my head." The Moorman, the Accursed, could hardly believe that he heard such words, this being all that he desired.—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Ninety-first Night,

QUOTH Dunyazad, "O sister mine, an thou be other than sleepy, do tell us some of thy pleasant tales," whereupon Shahrazad replied, "With love and good will."—It hath reached me, O King of the Age, that the Maghrabi, the Necromancer, habited as Fatimah the Devotee, came up to Alaeddin that he might place hand upon his head and heal his ache; so he imposed one hand and, putting forth the other under his gown, drew a dagger

¹ Rank mesmerism, which has been practised in the East from ages immemorial. In Christendom Santa Guglielma worshipped at Brunate, "works many miracles, chiefly healing aches of head." In the H. V. Alaeddin feigns that he is ill and fares to the Princess with his head tied up.

wherewith to slay him. But Alaeddin watched him and, taking patience till he had wholly unsheathed the weapon, seized him with a forceful grip ; and, wrenching the dagger from his grasp plunged it deep into his heart. When the Lady Badr al-Budur saw him do on this wise, she shrieked and cried out, "What hath this virtuous and holy woman done that thou hast charged thy neck with the heavy burthen of her blood shed wrongfully ? Hast thou no fear of Allah that thou killst Fatimah, this saintly woman, whose miracles are far-famed ?" "No," replied Alaeddin, "I have not killed Fatimah. I have slain only Fatimah's slayer, he that is the brother of the Maghrabi, the Accursed, the Magician, who carried thee off by his black art and transported my pavilion to the Africa-land ; and this damnable brother of his came to our city and wrought these wiles, murthering Fatimah and assuming her habit, only that he might avenge upon me his brother's blood ; and he also 'twas who taught thee to require of me a Rukh's egg, that my death might result from such requirement. But, an thou doubt my speech, come forwards and consider the person I have slain. Thereupon Alaeddin drew aside the Moorman's face-kerchief and the Lady Badr al-Budur saw the semblance of a man with a full beard that well nigh covered his features. She at once knew the truth and said to her husband, "O my beloved, twice have I cast thee into death-risk !" but he rejoined, "No harm in that, O my lady, by the blessing of your loving eyes : I accept with all joy all things thou bringest me." The Princess, hearing these words, hastened to fold him in her arms and kissed him saying, "O my dearling, all this is for my love to thee and I knew naught thereof; but indeed I do not deem lightly of thine affection." So Alaeddin kissed her and strained her to his breast ; and the love between them waxed but greater. At that moment the Sultan appeared and they told him all that had happened, showing him the corpse of the Maghrabi, the Necromancer, when the King commanded the body to be burned

and the ashes scattered on air, even as had befallen the Wizard's brother. And Alaeddin abode with his wife, the Lady Badr al-Budur, in all pleasure and joyance of life and thenceforward escaped every danger; and, after a while, when the Sultan deceased, his son-in-law was seated upon the throne of the Kingdom; and he commanded and dealt justice to the lieges so that all the folk loved him and he lived with his wife in all solace and happiness until there came to him the Destroyer of delights and the Severer of societies.¹—And Shahrazad was surprised by the dawn of day and ceased to say her permitted say.

¹ Mr. Morier in "The Mirza" (vol. i. 87) says, "Had the Arabian Nights' Entertainments, with all their singular fertility of invention and never-ending variety, appeared as a new book in the present day, translated literally and not adapted to European taste in the manner attempted in M. Galland's translation, I doubt whether they would have been tolerated, certainly not read with the avidity they are, even in the dress with which he has clothed them, however imperfect that dress may be." But in Morier's day the literal translation was so despised that an Eastern book was robbed of half its charms, both of style and idea. My version is here followed by the popular English version from Galland, so that my readers may compare the old with the new.

ALADDIN; OR, THE WONDERFUL LAMP.

(ENGLIH TRANSLATION OF GALLAND.)

THE STORY OF ALADDIN; OR, THE WONDERFUL LAMP.

IN the capital of one of the large and rich provinces of the kingdom of China, the name of which I do not recollect, there lived a tailor, whose name was Mustapha, without any other distinction but that which his profession afforded him, and so poor, that he could hardly, by his daily labour, maintain himself and family, which consisted of a wife and son.

His son, who was called Aladdin, had been brought up after a very careless and idle manner, and by that means had contracted many vicious habits. He was wicked, obstinate, and disobedient to his father and mother, who, when he grew up, could not keep him within doors; but he would go out early in the morning, and stay out all day, playing in the streets and public places with little vagabonds of his own age.

When he was old enough to learn a trade, his father, not being able to put him out to any other, took him into his own shop, and shewed him how to use his needle; but neither good words nor the fear of chastisement were capable of fixing his lively genius. All that his father could do to keep him at home to mind his work was in vain; for no sooner was his back turned, but Aladdin was gone for that day. Mustapha chastised him, but Aladdin was incorrigible; and his father, to his great grief, was forced to abandon him to his libertinism; and was so much troubled at not being able to reclaim him, that it threw him into a fit of sickness, of which he died in a few months.

The mother of Aladdin, finding that her son would not follow his father's business, shut up the shop, sold off the implements of that trade, and with the money she got for them, and what she could get by spinning cotton, thought to maintain herself and her son.

Aladdin, who was now no longer restrained by the fear of a father, and who cared so little for his mother, that whenever she chid him he would fly in her face, gave himself entirely over to dissipation, and was never out of the streets from his companions. This course he followed till he was fifteen years old, without giving his mind to any thing whatever, or the least reflection on what would become of him. In this situation, as he was one day playing according to custom, in the street, with his vagabond troop, a stranger passing by stood still to observe him.

This stranger was a famous magician, called by the writer of this story the African Magician; and by that name I shall call him with the more propriety, as he was a native of Africa, and had been but two days come from thence.

Whether the African magician, who was a good physiognomist, had observed

in Aladdin's countenance something which was absolutely necessary for the execution of the design he came about, he inquired artfully about his family; who he was, and what were his inclinations; and when he had learned all he desired to know, he went up to him, and taking him aside from his comrades, said to him, "Child, was not your father called Mustapha the tailor?"—"Yes, sir," answered Aladdin, "but he has been dead a long time."

At these words, the African magician threw his arms about Aladdin's neck, and kissed him several times with tears in his eyes. Aladdin, who observed his tears, asked him, What made him weep? "Alas! my son," cried the African magician, with a sigh, "how can I forbear? I am your uncle; your good father was my own brother. I have been a great many years abroad travelling, and now I am come home with the hopes of seeing him, you tell me he is dead. I assure you it is a sensible grief to me to be deprived of the comfort I expected. But it is some relief to my affection, that as far as I can remember him, I knew you at first sight, you are so like him; and I see I am not deceived." Then he asked Aladdin, putting his hand into his purse, where his mother lived; and as soon as Aladdin had informed him, he gave him a handful of small money, saying to him, "Go, my son, to your mother, give my love to her, and tell her that I will come and see her to-morrow, if I have time, that I may have the satisfaction of seeing where my good brother lived so long, and ended his days."

As soon as the African magician left his new-adopted nephew, Aladdin ran to his mother, overjoyed at the money his uncle had given him. "Mother," said he, "have I an uncle?" "No, child," replied his mother, "you have no uncle by your father's side or mine." "I am just now come," answered Aladdin, "from a man who says he is my uncle by my father's side, assuring me that he is his brother. He cried and kissed me when I told him my father was dead; and to shew you that what I tell you is truth," added he, pulling out the money, "see what he has given me; he charged me to give his love to you, and to tell you, if he has any time to-morrow, he will come and pay you a visit, that he may see at the same time the house my father lived and died in." "Indeed, child," replied the mother, "your father had a brother, but he has been dead a long time, and I never heard of another."

The mother and son talked no more then of the African magician; but the next day Aladdin's uncle found him playing in another part of the town with other children, and embracing him as before, put two pieces of gold into his hand, and said to him, "Carry this, child, to your mother, and tell her that I will come and see her to-night, and bid her get us something for supper; but first shew me the house where you live."

After Aladdin had shewed the African magician the house, he carried the two pieces of gold to his mother, and when he had told her of his uncle's intention, she went out and bought provisions; and considering she wanted various vessels, she went and borrowed them of her neighbours. She spent the whole day in preparing the supper; and at night, when it was ready, she said

to Aladdin, "Perhaps your uncle knows not how to find our house, go and see for him, and bring him if you meet with him."

Though Aladdin had shewed the magician the house, he was very ready to go, when somebody knocked at the door, which Aladdin immediately opened ; and the magician came in, loaded with wine and all sorts of fruits, which he brought for a dessert.

After the African magician had given what he brought into Aladdin's hands, he saluted his mother, and desired her to shew him the place where his brother Mustapha used to sit on the sofa ; and when she had so done, he presently fell down and kissed it several times, crying out with tears in his eyes, "My poor brother ! How unhappy am I, not to have come soon enough to give you one last embrace !" Aladdin's mother desired him to sit down in the same place, but he would not. "No," said he, "I shall take care how I do that ; but give me leave to sit here over against it, that if I am deprived of the satisfaction of seeing the master of a family so dear to me, I may at least have the pleasure of seeing the place where he used to sit." Aladdin's mother pressed him no farther, but left him at his liberty to sit where he pleased.

When the magician had made choice of a place, and sat down, he began to enter into discourse with Aladdin's mother. "My good sister," said he, "do not be surprised at your never having seen me all the time you have been married to my brother, Mustapha, of happy memory. I have been forty years absent from this country, which is my native place, as well as my late brother's ; and during that time have travelled into the Indies, Persia, Arabia, Syria, and Egypt, and have resided in the finest towns of those countries, and afterwards crossed over into Africa, where I made a longer stay. At last, as it is natural for a man, how distant soever it may be, to remember his native country, relations and acquaintance, I was very desirous to see mine again, and to embrace my dear brother ; and finding I had strength and courage enough to undertake so long a journey, I immediately made the necessary preparations for it, and set out. I will not tell you the length of time it took me, all the obstacles I met with, and what fatigues I have endured, to come hither ; but nothing ever mortified and afflicted me so much as the hearing of my brother's death, for whom I always had a brotherly love and friendship. I observed his features in the face of my nephew, your son, and distinguished him from a number of children with whom he was at play ; he can tell you how I received the most melancholy news that ever reached my ears. But God be praised for all things ! It is a comfort to me to find him again in a son, who has his most remarkable features."

The African magician, perceiving that Aladdin's mother began to weep at the remembrance of her husband, changed the discourse, and turning towards Aladdin, asked him his name. "I am called Aladdin," said he. "Well, Aladdin," replied the magician, "what business do you follow ? Are you of any trade ?"

At this question Aladdin hung down his head, and was not a little dashed when his mother made answer, "Aladdin is an idle fellow ; his father, when

alive, strove all he could to teach him his trade, but could not succeed ; and since his death, notwithstanding all I can say to him, he does nothing but idle away his time in the streets, as you saw him, without considering he is no longer a child : and if you do not make him ashamed of it, and make him leave it off, I despair of his ever coming to any good. He knows that his father left him no fortune, and sees me endeavour to get bread by spinning cotton every day ; for my part, I am resolved, one of these days, to turn him out of doors and let him provide for himself."

After these words, Aladdin's mother burst out into tears ; and the magician said, "This is not well, nephew ; you must think of helping yourself, and getting your livelihood. There are a great many sorts of trades : consider if you have not an inclination to some of them ; perhaps you did not like your father's trade, and would prefer another ! come, do not disguise your sentiments from me ; I will endeavour to help you." But finding that Aladdin returned no answer,—"If you have no mind," continued he, "to learn any trade, and prove an honest man, I will take a shop for you, and furnish it with all sorts of fine stuffs and linens, and set you to trade with them ; and with the money you make with them, lay in fresh goods, and then you will live after an honourable way. Consult your own inclination, and tell me freely what you think of it ; you shall always find me ready to keep my word."

This proposal greatly flattered Aladdin, who mortally hated work, and had sense enough to know that such sort of shops were very much esteemed and frequented, and the owners honoured and respected. He told the magician he had a greater inclination to that business than to any other, and that he should be very much obliged to him all his life for his kindness. "Since this profession is agreeable to you," said the African magician, "I will carry you along with me to-morrow, and clothe you as richly and handsomely as the best merchants in the city, and after that we will think of opening a shop as I mean."

Aladdin's mother, who never till then could believe that the magician was her husband's brother, no longer doubted it after his promises of kindness to her son. She thanked him for his good intentions ; and after having exhorted Aladdin to render himself worthy of his uncle's favour by his good behaviour, served up supper, at which they talked of several indifferent matters ; and then the magician, who saw that the night was pretty far advanced, took his leave of the mother and son, and retired.

He came again the next day, as he promised, and took Aladdin along with him to a great merchant, who sold all sorts of clothes for different ages and ranks ready made, and a variety of fine stuffs. He asked to see some that suited Aladdin in size ; and after choosing a suit which he liked best, and rejecting others which he did not think handsome enough, he bid Aladdin choose those he preferred. Aladdin, charmed with the liberality of his new uncle, made choice of one, and the magician immediately bought it, and all things proper to it, and paid for it without haggling.

When Aladdin found himself so handsomely equipped from top to toe, he returned his uncle all imaginable thanks ; who, on the other hand, promised never to forsake him, but always to take him along with him ; which he did to the most frequented places in the city, and particularly where the capital merchants kept their shops. When he brought him into the street where they sold the richest stuffs, and finest linens, he said to Aladdin, " As you are soon to be a merchant as well as these, it is proper you should frequent these shops, and be acquainted with them." Then he shewed him the largest and finest mosques, and carried him to the khans or inns where the merchants and travellers lodged, and afterwards to the sultan's palace, where he had free access ; and at last brought him to his own khan, where, meeting with some merchants he had got acquainted with since his arrival, he gave them a treat, to bring them and his pretended nephew acquainted.

This treat lasted till night, when Aladdin would have taken his leave of his uncle to go home, but the magician would not let him go by himself, but conducted him safe to his mother, who, as soon as she saw him so finely dressed, was transported with joy, and bestowed a thousand blessings upon the magician for being at so great an expense upon her child. " Generous relation," said she, " I know not how to thank you for your liberality. I know that my son is not deserving of your favours ; and was he never so grateful, and answered your good intentions, he would be unworthy of them. For my part," added she, " I thank you with all my soul, and wish you may live long enough to be a witness of my son's gratitude, which he cannot better shew than by regulating his conduct by your good advice."

" Aladdin," replied the magician, " is a good boy, and minds well enough, and I believe we shall do very well ; but I am sorry for one thing, which is, that I cannot perform to-morrow what I promised, because it is Friday, and the shops will be shut up, and therefore we cannot hire or furnish one, but let it alone till Saturday. But I will call on him to-morrow, and take him to walk in the gardens, where people of the best fashion generally walk. Perhaps he has never seen these amusements, he has only hitherto been among children ; but now he must see men." Then the African magician took his leave of the mother and the son, and retired. Aladdin, who was overjoyed to be so well clothed, anticipated the pleasure of walking in the gardens which lay about the town. He had never been out of the town nor seen the environs, which were very beautiful and pleasant.

Aladdin rose early the next morning and dressed himself, to be ready against his uncle calling on him ! and after he had waited some time, he began to be impatient, and stood watching for him at the door : but as soon as he perceived him coming, he told his mother, took his leave of her, and ran to meet him.

The magician caressed Aladdin when he came to him. " Come along, my dear child," said he, " and I will shew you fine things." Then he led him out at one of the gates of the city, to some large fine houses, or rather palaces, to

each of which belonged beautiful gardens, into which anybody might go. At every house he came to, he asked Aladdin if he did not think it fine : and Aladdin was ready to answer when any one presented itself, crying out, "Here is a finer house, uncle, than any we have seen yet." By this artifice the cunning magician got Aladdin a pretty way into the country ; and as he had a mind to carry him farther, to execute his design, he took an opportunity to sit down in one of the gardens by a fountain of clear water, which discharged itself by a lion's mouth of bronze into a great basin, pretending to be tired, the better to rest Aladdin. "Come, nephew," said he, "you must be weary as well as me ; let us rest ourselves, and we shall be better able to walk."

After they had sat down, the magician pulled from his girdle a handkerchief with cakes and fruit, which he had provided on purpose, and laid them on the edge of the basin. He broke a cake in two, gave one half to Aladdin, and ate the other himself ; and in regard to the fruit, he left him at liberty to take which sort he liked best. During this short repast, he exhorted his nephew to leave off keeping company with children, and seek that of wise and prudent men, to improve by their conversation ; "for," said he, "you will soon be at man's estate, and you cannot too early begin to imitate their conversation." When they had eaten as much as they liked, they got up, and pursued their walk through the gardens, which were separated from one another only by small ditches, which only marked out the limits without interrupting the communication ; so great was the confidence the inhabitants reposed in each other. By this means, the African magician drew Aladdin insensibly beyond the gardens, and crossed the country, till they almost came to the mountains.

Aladdin, who had never been so far in his life before, began to find himself much tired with so long a walk, and said to the magician, "Where are we going, uncle ? We have left the gardens a great way behind us, and I see nothing but mountains ; if we go much farther, I do not know whether I shall be able to reach the town again." "Never fear, nephew," said the false uncle ; "I will shew you another garden, which surpasses all we have yet seen ; it is not far off, it is but a little step ; and when we come there, you will say that you would have been sorry to have been so nigh it, and not seen it. Aladdin was soon persuaded ; and the magician, to make the way seem shorter and less fatiguing, told him a great many stories.

At last they came between two mountains of moderate height and equal size, divided by a narrow valley, which was the place where the magician intended to bring Aladdin, to put into execution a design that had brought him from Africa to China. "We will go no farther now," said he to Aladdin : "I will shew you here some very extraordinary things, and what nobody ever saw before ; which, when you have seen, you will thank me for ; but while I strike fire, do you gather up all the loose sticks you can see, to kindle a fire with."

Aladdin found there so many dried sticks, that before the magician had lighted a match, he had gathered up a great heap. The magician presently set them on fire, and when they were all in a blaze, the magician threw in some

incense he had about him, which raised a great cloud of smoke, which he dispersed on each side, by pronouncing several magical words which Aladdin did not understand.

At the same time, the earth trembled a little, and opened just before the magician and Aladdin, and discovered a stone about half a yard square, laid horizontally, with a brass ring fixed into the middle of it, to raise it up by. Aladdin was so frightened at what he saw, that he would have run away ; but as he was to be serviceable to the magician, he caught hold of him, scolded him, and gave him such a box on the ear, that he knocked him down, and had like to have beat his teeth down his throat. Poor Aladdin got up again trembling, and with tears in his eyes, said to the magician, "What have I done, uncle, to be treated after this severe manner ?" "I have my reasons for it," replied the magician : "I am your uncle, and supply the place of your father, and you ought to make no reply. But, child," added he, softening, "do not be afraid of anything ; for I shall not ask anything of you, but that you obey me punctually, if you would reap the advantages which I intended you should." These fair promises calmed Aladdin's fears and resentment ; and when the magician saw that he was come to himself, he said to him, "You see what I have done by virtue of my incense, and the words I pronounced. Know, then, that under this stone there is hid a treasure which is destined to be yours, and which will make you richer than the greatest monarch in the world ; this is so true, that no other person but yourself is permitted to touch this stone, and to pull it up and go in ; for I am forbid ever to touch it, or set foot in this treasure when it is opened ; so you must, without fail, punctually execute what I tell you, for it is a matter of great consequence both to you and me."

Aladdin, amazed at all he saw and heard the magician say of the treasure, which was to make him happy for ever, forgot what was past, and rising up, said to the magician, "Well, uncle, what is to be done ? Command me, I am ready to obey you." "I am overjoyed, child," said the African magician, embracing him, "to see you take the resolution ; come, take hold of the ring, and lift up that stone." "Indeed, uncle," replied Aladdin, "I am not strong enough to lift it ; you must help me." "You have no occasion for my assistance," answered the magician ; "if I help you, we shall be able to do nothing : you must lift it up yourself : take hold of the ring, only pronounce the names of your father and grandfather, then lift it up, and you will find it will come easily." Aladdin did as the magician bade him, and raised the stone with a great deal of ease, and laid it on one side.

When the stone was pulled up, there appeared a cavity of about three or four feet deep, with a little door, and steps to go down lower. "Observe, my son," said the African magician, "what I am going to say to you : go down into that cave, and when you are at the bottom of those steps, you will find a door open, which will lead you into a large vaulted place, divided into three great halls, in each of which you will see four large brass vessels placed on each side, full of gold and silver, but take care you do not meddle with them. Before

you go into the first hall, be sure to tuck up your gown, and wrap it well about you, and then go through the second into the third without stopping. Above all things, have a care that you do not touch the walls, so much as with your clothes ; for if you do, you will die instantly. At the end of the third hall, you will find a door, which leads into a garden planted with fine trees loaded with fruit ; walk directly across the garden by a path which will lead you to five steps that will bring you upon a terrace, where you will see a niche before you, and in that niche a lighted lamp. Take the lamp down, and put it out ; when you have thrown away the wick, and poured out the liquor, put it in your breast, and bring it to me. Do not be afraid that the liquor will spoil your clothes, for it is not oil, and the lamp will be dry as soon as it is thrown out. If you have a mind to any of the fruit of the garden, you may gather as much as you please.

After these words, the magician drew a ring off his finger, and put it upon one of Aladdin's telling him that it was a preservative against all evil, while he observed what he had prescribed to him. After this instruction, he said, "Go down boldly, child, and we shall both be rich all our lives."

Aladdin jumped into the cave, went down the steps, and found the three halls just as the African magician had described them. He went through them with all the precaution the fear of death could inspire, if he failed to observe all that he was told very carefully ; crossed the garden without stopping, took down the lamp from the niche, threw out the wick and the liquor, and, as the magician told him, put it in his bosom. But as he came down from the terrace, seeing it was perfectly dry, he stopped in the garden, to observe the fruit, which he only had a glimpse of in crossing it. All the trees were loaded with extraordinary fruit, of different colours on each tree : some bore fruit entirely white, and some clear and transparent as crystal ; some pale red, and others deeper ; some green, blue, and purple, and others yellow ; in short, there was fruit of all colours. The white were pearls ; the clear and transparent, diamonds ; the deep red, rubies ; the paler, ballas rubies ; the green, emeralds ; the blue, turquoises ; the purple, amethysts ; and those that were of yellow cast, sapphires ; and so of the rest. All these fruits were so large and beautiful, that nothing was ever seen like them. Aladdin was altogether ignorant of their value ; and would have preferred figs and grapes, or any other fruits, before them ; and though he took them only for coloured glass of little value, yet he was so pleased with the variety of the colours, and the beauty and extraordinary size of the fruit, that he had a mind to gather some of every sort ; and accordingly filled his two pockets, and the two new purses his uncle had bought for him with the clothes which he gave him ; and as he could not put them in his pockets, he fastened them to his girdle. Some he wrapped up in the skirts of his gown, which was of silk, large and wrapping, and crammed his breast as full as it could hold.

Aladdin, having thus loaded himself with riches he knew not the value of, returned through the three halls with the same precaution, and made all the haste he could, that he might not make his uncle wait, and soon arrived at the

mouth of the cave, where the African magician awaited him with the utmost impatience. As soon as Aladdin saw him, he cried out, "Pray, uncle, lend me your hand to help me out." "Give me the lamp first," replied the magician ; "it will be troublesome to you." "Indeed, uncle," answered Aladdin, "I cannot now ; it is not troublesome to me ; but I will as soon as I am up." The African magician was so obstinate, that he would have the lamp before he would help him up ; and Aladdin, who had encumbered himself so much with his fruit, that he could not well get at it, refused to give him it till he was out of the cave. The African magician, provoked at this obstinate refusal of the lad, flew into a terrible passion, and threw a little of his incense into the fire, which he had taken care to keep in, and no sooner pronounced two magical words, but the stone which had closed the mouth of the cave moved into its place, with the earth over it, in the same manner as it lay at the arrival of the magician and Aladdin.

This action of the African magician's plainly shewed him to be neither Aladdin's uncle, nor Mustapha, the tailor's brother, but a true African, a native of that part of the world. For as Africa is a country whose inhabitants delight most in magic of any other in the whole world, he had applied himself to it from his youth ; and after about forty years' experience in enchantments, works of geomancy, fumigations, and reading of magic books, he had found out that there was in the world a wonderful lamp, the possession of which would render him more powerful than any monarch in the world, if he could obtain it ; and by a late operation of geomancy, he found out that this lamp lay concealed in a subterraneous place in the midst of China, in the situation, with all the circumstances, already described. Fully persuaded of the truth of this discovery, he set out from the farthest part of Africa, and, after a long and fatiguing journey, came to the town nearest to this treasure. But though he had a certain knowledge of the place where the lamp was, he was not permitted to take it himself, nor to enter the subterraneous place where it was, but must receive it from the hands of another person. For this reason, he addressed himself to Aladdin, whom he looked upon as a young lad of no consequence, and fit to serve his purpose ; resolving, as soon as he got the lamp into his hands, to sacrifice poor Aladdin to his avarice and wickedness, by making the fumigation mentioned before, and saying those two magical words, the effect of which was to remove the stone into its place again, that he might have no witness of the transaction.

The blow he gave Aladdin, and the authority he assumed over him, was only to use him to fear him, and to make him obey him more readily, and give him the lamp as soon as he asked for it. But his too great precipitation in executing his wicked intention on poor Aladdin, and his fear lest somebody should come that way during their dispute, and discover what he wished to keep secret, produced an effect quite contrary to what he proposed to himself.

When the African magician saw that all his great hopes were frustrated for ever, he returned that same day for Africa ; but went quite round the town, and

at some distance from it, for fear lest some persons who had seen him walk out with the boy, seeing him come back without him, should entertain any jealousy of him, and stop him.

According to all appearances, there was no prospect of Aladdin being any more heard of. But the magician, when he contrived his death, had forgotten the ring he put on his finger, which preserved him, though he knew not its virtue ; and it is amazing that the loss of that, together with the lamp, did not drive the magician to despair ; but magicians are so much used to misfortunes, and events contrary to their wishes, that they do not lay them to heart, but still feed themselves all their lives with unsubstantial notions and chimeras.

As for Aladdin, who never suspected this bad usage from his pretended uncle, after all his caresses, and what he had done for him, his surprise is more easily to be imagined than expressed by words. When he found himself buried alive, he cried, and called out to his uncle to tell him he was ready to give him the lamp ; but all in vain, since his cries could not be heard by him, and he remained in this dark abode. At last when he had quite tired himself with crying, he went to the bottom of the steps, with a design to get into the garden, where it was light ; but the door, which was opened before by enchantment, was now shut by the same means. Then he redoubled his cries and tears, and sat down on the steps, without any hopes of ever seeing the light again, and in a melancholy certainty of passing from the present darkness into that of a speedy death.

Aladdin remained in this state two days, without eating or drinking, and on the third day looked upon death as inevitable. Clasping his hands with an entire resignation to the will of God, he said, "There is no strength or power but in the great and high God." In this action of joining his hands, he rubbed the ring which the magician put on his finger, and of which he knew not yet the virtue, and immediately a genie of an enormous size and frightful look rose out of the earth, his head reaching the vault, and said to him, "What wouldest thou have with me ? I am ready to obey thee as thy slave, and the slave of all who have the ring on thy finger ; I, and the other slaves of that ring."

At another time, Aladdin, who had not been used to such visions, would have been so frightened, that he would not have been able to speak at the sight of so extraordinary a figure ; but the danger he was in made him answer without hesitation, Whoever thou art, deliver me from this place, if thou art able." He had no sooner made an end of these words, but the earth opened, and he found himself on the very spot where the magician first brought him.

It was some time before Aladdin's eyes could bear the light, after having been so long in total darkness ; but after he had endeavoured by degrees to support it, and began to look about him, he was very much surprised not to find the earth open, and could not comprehend how he had got so soon out of its bowels. There was nothing to be seen but the place where the fire had been, by which he could nearly judge whereabouts the cave was. Then

turning himself about towards the town, he perceived it in the midst of the gardens that surrounded it, and knew the way back by which the magician had brought him to it ; then, returning God thanks to see himself once more in the world, where he never more expected to be, he made the best of his way home. When he got within his mother's door, the joy to see her, and his faintness for want of sustenance for three days, made him faint, and he remained for a long time as dead. His mother, who had given him over for lost or dead, seeing him in this condition, omitted nothing to bring him to himself again. As soon as he recovered, the first words he spake were, "Pray, mother, give me something to eat, for I have not put a morsel of anything into my mouth these three days." His mother brought what she had, and set it before him. "My son," said she, "be not too eager, for it is dangerous ; eat but a little at a time, and take care of yourself. Besides, I would not have you talk ; you will have time enough to tell me what has happened to you when you are recovered. It is a great comfort to me to see you again, after the affliction I have been in since Friday, and the pains I have taken to learn what had become of you, ever since I found it was night, and you were not returned.

Aladdin took his mother's advice, and ate and drank moderately.. When he had done, "Mother," said he to her, "I cannot help complaining of you, for abandoning me so easily to the discretion of a man who had a design to kill me, and who at this very moment thinks my death certain. You believed he was my uncle, as well as I ; and what other thoughts could we entertain of a man who was so kind to me, and made such advantageous offers? But I must tell you, mother, he is a rogue and a cheat, and only did what he did, and made me all those promises, to accomplish my death ; but for what reason neither you nor I can guess.—For my part, I can assure you I never gave him any cause to deserve the least ill-treatment from him. You shall judge of it yourself, when you have heard all that passed from the time I left you, till he came to the execution of his wicked design."

Then Aladdin began to tell his mother all that happened to him from Friday, when the magician took him to see the palaces and gardens about that town, and what fell out in the way, till they came to the place between the two mountains, where the great prodigy was to be performed ; how, with incense which the magician threw into the fire, and some magical words which he pronounced, the earth opened, and discovered a cave which led to an inestimable treasure. He forgot not the blow the magician gave him, and in what manner he softened again, and engaged by great promises, and putting a ring on his finger, to go down into the cave. He did not omit the least circumstance of what he saw in crossing the three halls and the garden and his taking the wonderful lamp, which he pulled out of his bosom and shewed to his mother, as well as the transparent fruit of different colours, which he had gathered in the garden as he returned, two purses full of which he gave to his mother. But though these fruits were precious stones, brilliant

as the sun, and the reflection of a lamp which then lighted the room might have led them to think they were of great value, she was as ignorant of their worth as her son, and cared nothing for them. She had been bred in a middling rank of life, and her husband's poverty prevented her being possessed of such things, nor had she, or her relations or neighbours ever seen them, so that we must not wonder that she looked on them as things of no value, and only pleasing to the eye by the variety of their colours.

Aladdin put them behind one of the cushions of the sofa he sat upon, and continued his story, telling his mother that when he returned and presented himself at the mouth of the cave, upon his refusal to give the magician the lamp till he had got out, the stone, by his throwing some incense into the fire, and using two or three magical words, stopped it up, and the earth closed again. He could not help bursting into tears at the representation of the miserable condition he was in, to find himself buried alive in a dismal cave, till by the touching of his ring, the virtue of which he was then an entire stranger to, he, properly speaking, came to life again. When he had made an end of his story, he said to his mother, "I need say no more; you know the rest. This is my adventure, and the danger I have been exposed to since you saw me."

Aladdin's mother heard with so much patience as not to interrupt him this surprising and wonderful relation, notwithstanding it could be no small affliction to a mother, who loved her son tenderly; but yet in the most moving part, which discovered the perfidy of the African magician, she could not help shewing, by marks of the greatest indignation, how much she detested him; and when Aladdin had finished his story, she broke out into a thousand reproaches against that vile impostor. She called him perfidious traitor, barbarian, assassin, deceiver, magician, and an enemy and destroyer of mankind. "Without doubt, child," added she, "he is a magician, and they are plagues to the world, and by their enchantments and sorceries have commerce with the devil. Bless God for preserving you from his wicked designs; for your death would have been inevitable, if you had not called upon him, and implored his assistance." She said a great deal more against the magician's treachery; but finding, while she talked, her son Aladdin, who had not slept for three days and nights, began to nod, she put him to bed, and soon after went to bed herself.

Aladdin, who had not had one wink of sleep while he was in the subterraneous abode, slept very heartily all that night, and never waked till the next morning; when the first thing that he said to his mother was, he wanted something to eat, and that she could not do him a greater pleasure than to give him his breakfast. "Alas! child," said she, "I have not a bit of bread to give you, you ate up all the provisions I had in the house yesterday; but have a little patience, and it shall not be long before I will bring you some: I have a little cotton, which I have spun; I will go and sell it, and buy bread, and something for our dinner." "Mother," replied Aladdin, "keep your cotton

against another time, and give me the lamp I brought home yesterday ; I will go and sell it, and the money I shall get for it will serve both for breakfast and dinner, and perhaps supper too."

Aladdin's mother took the lamp, and said to her son, "Here it is, but it is very dirty ; if it was a little cleaner I believe it would bring something more." She took a little fine sand and water to clean it ; but had no sooner begun to rub it, but in an instant a hideous genie of gigantic size appeared before her, and said to her in a voice like thunder, "What wouldst thou have ? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands ; I, and the other slaves of the lamp."

Aladdin's mother was not able to speak at the sight of this frightful genie, but fainted away ; when Aladdin, who had once before seen such another genie in the cavern, without losing time or reflection, snatched the lamp out of his mother's hands, and said to the genie boldly, "I am hungry ; bring me something to eat." The genie disappeared immediately, and in an instant returned with a large silver basin on his head, and twelve covered plates of the same metal, which contained some excellent meats : six large white loaves on two other plates, and two bottles of wine, and two silver cups in each hand. All these things he placed upon a table, and disappeared ; and all this was done before Aladdin's mother came out of her swoon.

Aladdin went presently, and fetched some water, and threw it in her face, to recover her : whether that or the smell of the meats the genie procured brought her to life again, it was not long before she came to herself. "Mother," said Aladdin, "do not mind this ; it is nothing at all ; get up, and come and eat ; here is what will put you in heart, and at the same time satisfy my extreme hunger ; do not let such fine meat be cold, but fall to."

His mother was very much surprised to see the great basin, twelve plates, six loaves, and the two bottles and cups, and to smell the delicious odour which exhaled from the plates. "Child," said she to Aladdin, "to whom are we obliged for this great plenty and liberality ? Has the sultan been made acquainted with our poverty, and had compassion on us ?" "It is no matter, mother," said Aladdin, "let us sit down and eat : for you have almost as much need of a good breakfast as myself, when we have done, I will tell you." Accordingly, both mother and son sat down, and ate with the better stomach, as the table was so well furnished. But all the time Aladdin's mother could not forbear looking at and admiring the basin and plates, though she could not well tell whether they were silver or any other metal, so little accustomed were she and her son to see such, and the novelty more than the value attracted their attention.

In short, the mother and son sat at breakfast till it was dinner-time, and then they thought it would be best to put the two meals together ; yet, after this, they found they should have enough left for supper, and two meals for the next day.

When Aladdin's mother had taken away and set by what was left, she went

and sat down by her son on the sofa. "Aladdin," said she, "I expect now that you should satisfy my impatience, and tell me exactly what passed between the genie and you while I was in a swoon ;" which he presently complied with.

She was in as great amazement at what her son told her, as at the appearance of the genie ; and said to him, "But, son, what have we to do with genies ? I never in my life heard that any of my acquaintance had ever seen one. How came that vile genie to address himself to me, and not to you, to whom he had appeared before in the cave ?" "Mother," answered Aladdin, "the genie you saw is not the same who appeared to me, though he resembles him in size : no, they had quite different persons and habits ; they belong to different masters. If you remember, he that I first saw called himself the slave of the ring on my finger ; and this you saw called himself the lamp you had in your hand : but I believe you did not hear him, for I think you fainted away as soon as he began to speak."

"What !" cried the mother, "was your lamp, then, the occasion of that cursed genie addressing himself rather to me than to you ? Ah ! my son, take it out of my sight, and put it where you please. I will never touch it. I had rather you would sell it, than run the hazard of being frightened to death again by touching it : and if you would take my advice, you would part also with the ring, and not have anything to do with genies, who, as our prophet has told us, are only devils."

"With your leave, mother," replied Aladdin, "I shall now take care how I sell a lamp, as I was going to do, which may be so serviceable both to you and me. Have not you been an eye-witness of what it hath procured us, and it shall still continue to furnish us with subsistence and maintenance. You may suppose, as I do, that my false and wicked uncle would not have taken so much pains, and undertaken so long and tedious a journey, if it had not been to get into his possession this Wonderful Lamp, which he preferred before all the gold and silver which he knew was in his halls, and which I have seen with my own eyes. He knew too well the merit and worth of this lamp, not to prefer it to so great a treasure ; and since chance hath discovered the virtue of it to us, let us make a profitable use of it, without making any great stir, and drawing the envy and jealousy of our neighbours upon us. However, since the genies fright you so much, I will take it out of your sight, and put it where I may find it when I want it. As for the ring, I cannot resolve to part with that neither ; for, without that, you had never seen me again ; and though I am alive now, perhaps, if it was gone, I might not be so some moments hence ; therefore I hope you will give me leave to keep that, and to wear it always on my finger. Who knows what dangers you and I may be exposed to, which neither of us can foresee, and which it may deliver us from ?" As Aladdin's arguments were just, and had a great deal of weight in them, his mother had nothing to say against them, but only replied that he might do what he pleased, but for her part, she would have nothing to do with genies, but, would wash her hands of them, and never say anything more about them.

By the next night they had eaten all the provisions the genie had brought ;

and the next day Aladdin, who could not bear the thoughts of hunger, took one of the silver plates under his coat, and went out early to sell it, and addressing himself to a Jew whom he met in the streets, took him aside, and pulling out the plate, asked him if he would buy it. The cunning Jew took the plate and examined it, and no sooner found that it was good silver, but he asked Aladdin how much he valued it at. Aladdin, who knew not the value of it, and never had been used to such traffic, told him he would trust to his judgment and honour. The Jew was somewhat confounded at this plain dealing; and doubting whether Aladdin understood the material or the full value of what he offered him to sell, he took a piece of gold out of his purse, and gave it him, though it was but the sixtieth part of the worth of the plate. Aladdin took the money very eagerly, and, as soon as he got it in his pocket, retired with so much haste, that the Jew, not content with the exorbitancy of his profit, was vexed he had not penetrated into Aladdin's ignorance, and was going to run after him, to endeavour to get some change out of the piece of gold; but Aladdin ran so fast, and had got so far, that it would have been impossible for him to overtake him.

Before Aladdin went home to his mother he called at a baker's, bought a loaf, changed his money, and went home, and gave the rest to his mother, who went and bought provisions enough to last them some time. After this manner they lived, till Aladdin had sold the twelve plates, one at a time, to the Jew, for the same money; who, after the first time, durst not offer him less, for fear of losing so good a chap. When he had sold the last plate, he had recourse to the basin, which weighed ten times as much as the plate, and would have carried it to his old purchaser, but that it was too large and cumbersome; therefore he was obliged to bring him home with him to his mother's, where the Jew had examined the weight of the basin, he laid down ten pieces of gold, with which Aladdin was very well satisfied.

They lived on these ten pieces in a frugal manner a pretty while; and Aladdin, who had been used to an idle life, left off playing with young lads of his own age ever since his adventure with the African magician. He spent his time in walking about, and talking with people with whom he had got acquainted. Sometimes he would stop at the most capital merchants' shops, where people of distinction met, and listen to their discourse, by which he gained some little knowledge of the world.

When all the money was spent, Aladdin had recourse again to the lamp. He took it in his hand, looked for the same place where his mother had rubbed it with the sand, and rubbed it also, and the genie immediately appeared, and said, "What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands—I, and the other slaves of the lamp." "I am hungry," said Aladdin; "bring me something to eat." The genie disappeared, and presently returned with a basin, and the same number of covered plates, &c., and set them down on a table, and vanished again.

Aladdin's mother, knowing what her son was going to do, went out at that

time about some business, on purpose to avoid being in the way when the genie came ; and when she returned, which was not long after, and found the table and sideboard so furnished a second time, was almost as much surprised as before, at the prodigious effect of the lamp. However, she sat down with her son, and when they had eaten as much as they had a mind to, she set enough by to last them two or three days.

As soon as Aladdin found that their provisions and money were spent, he took one of these plates, and went to look for his Jew chapman again ; but passing by a goldsmith's shop who had the character of a very fair and honest man, the goldsmith perceiving him, called to him and said, " My lad, I have often observed you go by, loaded as you are at present, and talk with such a Jew, and then come back again empty-handed. I imagine that you carry something that you sell to him ; but perhaps you do not know what a rogue he is, and that he is the greatest rogue among all the Jews, and is so well known that nobody will have anything to do with him. What I tell you is for your own good. If you will show me what you now carry, and it is to be sold, I will give you the full worth of it ; or I will direct you to other merchants who will not cheat you."

The hopes of getting more money for his plate induced Aladdin to pull it from under his coat, and shew it to the goldsmith. The old man, who at first sight saw that it was made of the finest silver, asked him if he had sold any such as that to the Jew, and Aladdin told him plainly that he had sold him twelve such, for a piece of gold each. " What a villain !" cried the goldsmith ; " but," added he, " my son, what is past cannot be recalled. By shewing you the value of this plate, which is of the finest silver we use in our shops, I will let you see how much the Jew has cheated you."

The goldsmith took a pair of scales, weighed the plate, and after he had told Aladdin how much an ounce of fine silver contained and was worth, he demonstrated to him that his plate was worth by weight sixty pieces of gold, which he paid him down immediately. " If you dispute my honesty," said he, " you may go to any other of our trade, and if he gives you any more, I will be bound to forfeit twice as much ; for we gain only the fashion of the plate that we buy, and that the fairest dealing Jews do not."

Aladdin thanked him for his good advice, so greatly to his advantage, and never after went to any other person, but sold him all his plates and the basin, and had as much for them as the weight came to.

Though Aladdin and his mother had an inexhaustible treasure of money in their lamp, and might have had whatever they had a mind to every time it failed, yet they lived with the same frugality as before, except that Aladdin went more neat : as for his mother, she wore no clothes but what she earned by her spinning cotton. After their manner of living, we may easily suppose that the money Aladdin had sold the plates and basin for was sufficient to maintain them some time. They went on for many years by the help of the produce Aladdin, from time to time, made of his lamp.

During this time Aladdin frequented the shops of the principal merchants, where they sold cloth of gold and silver, and linens, silk stuffs, and jewellery, and oftentimes joining in their conversation, acquired a complete knowledge of the world, and assumed its manners. By his acquaintance among the jewellers, he came to know that the fine fruit which he had gathered when he took the lamp were not coloured glass, but stones of extraordinary value. For as he had seen all sorts of jewels bought and sold in their shops, but none that were so beautiful or so large as his, he found, that instead of coloured glass, he possessed an inestimable treasure ; but had the prudence not to say anything of it to anyone, not even to his mother.

One day, as Aladdin was walking about the town, he heard an order of the sultan's published, for all people to shut up their shops and houses, and keep within doors, while the princess Badr-oul-boudour, the sultan's daughter, went to the baths and back again.

This public order inspired Aladdin with a great curiosity to see the princess's face, which he could not do without getting into the house of some acquaintance, and through a window: but this did not satisfy him, when he considered that the princess, when she went to the baths, had a veil on ; but to gratify his curiosity, he presently thought of a scheme which succeeded ; that was, to place himself behind the door of the bath, which was so situated that he could not fail of seeing her face.

Aladdin had not waited long before the princess came, and he could see her plainly through a chink of the door without being seen. She was attended with a great crowd of ladies, slaves, and eunuchs, who walked on each side, and behind her. When she came within three or four paces from the door of the baths, she took off her veil, and gave Aladdin an opportunity of a full look at her.

Till then Aladdin, who had never seen any woman's face but his mother's, who was old, and never could boast of any such features, thought that all women were like her, and could hear people talk of the most surprising beauties without being the least moved ; for whatever words are made use of to set off the merit of a beauty, they can never make the same impression as the beauty herself.

But as soon as Aladdin had seen the princess Badr-oul-boudour, his sentiments were very much changed, and his heart could not withstand all those inclinations so charming an object inspires. The princess was the most beautiful brunette in the world ; her eyes were large, lively, and sparkling ; her looks sweet and modest ; her nose was of a just proportion and without a fault ; her mouth small, her lips of a vermillion red, and charmingly agreeable symmetry ; in a word, all the features of her face were perfectly regular. It is not therefore surprising that Aladdin, who had never seen, and was a stranger to so many charms, was dazzled, and his senses quite ravished with such an assemblage. With all these perfections the princess had so delicate a shape, so majestic an air, that the sight of her was sufficient to inspire respect.

After the princess had passed by Aladdin and entered the baths, he remained some time astonished, and in a kind of ecstasy, retracing and imprinting the idea of so charming an object deeply in his mind. But at last considering that the princess was gone past him, and that when she returned from the bath her back would be towards him, and then veiled, he resolved to quit his post and go home. But when he came there, he could not conceal his uneasiness so well but that his mother perceived it, and was very much surprised to see him so much more thoughtful and melancholy than usual ; and asked him what had happened to him to make him so, or if he was ill. Aladdin returned her no answer, but sat carelessly down on the sofa, and remained in the same condition, full of the image of the charming Badr-oul-boudour. His mother, who was dressing supper, pressed him no more. When it was ready, she set it on the table before him ; but perceiving that he gave no attention to it, she bid him eat, and had much ado to persuade him to change his place ; and when he did, he ate much less than usual, and all the time cast down his eyes, and observed so profound a silence, that she could not possibly get the least word out of him in answer to all the questions she put, to find the reason of so extraordinary an alteration.

After supper, she asked him again, why he was so melancholy, but could get no information, and he determined to go to bed, rather than give her the least satisfaction. Without examining how Aladdin passed the night, his mind full as it was with the beautiful charms of the princess Badr-oul-boudour, I shall only observe that as he sat next day on the sofa, over against his mother, as she was spinning cotton, he spoke to her in these words : "I perceive, mother, that my silence yesterday has very much troubled you ; I was not, nor am I sick, as I fancy you believed ; but I can tell you, that what I felt then, and now endure, is worse than any disease. I cannot tell what ails me, but doubt not what I am going to tell you will inform you.

"It was not known in this quarter of the town, and therefore you could know nothing of it, that the princess Badr-oul-boudour, the sultan's daughter, was to go to the baths after dinner. I heard this as I walked about the town, and an order was issued, that, to pay all the respect that was due to that princess, all the shops should be shut up in her way thither, and everybody keep within doors, to leave the streets free for her and her attendants. As I was not then far from the bath, I had a great curiosity to see the princess's face ; and as it occurred to me that the princess, when she came nigh the door of the bath, would pull her veil off, I resolved to get behind that door. You know the situation of the door, and may imagine that I must have a full view of her, if it happened as I expected. The princess threw off her veil, and I had the happiness of seeing her lovely face with the greatest satisfaction imaginable. This, mother, was the cause of my melancholy and silence yesterday ; I love the princess with so much violence, that I cannot express it ; and as my lively passion increases every moment, I cannot live without the possession of the amiable princess Badr-oul-boudour, and am resolved to ask her in marriage of the sultan her father."

Aladdin's mother listened with attention to what her son told her ; but when he talked of asking the princess Badr-oul-boudour in marriage of the sultan, she could not help bursting out into a loud laugh. Aladdin would have gone on with his discourse, but she interrupted him. "Alas ! child," said she, "what are you thinking of ? You must be mad to talk so."

"I assure you, mother," replied Aladdin, "that I am not mad, but in my right senses : I foresaw that you would reproach me with this folly and extravagance ; but I must tell you once more, that I am resolved to demand the princess Badr-oul-boudour of the sultan in marriage, and your remonstrances shall not prevent me."

"Indeed, son," replied the mother, seriously, "I cannot help telling you, that you have quite forgot yourself ; and if you would put this resolution of yours in execution, I do not see who you can get to venture to propose it for you." "You yourself," replied he immediately. "I go to the sultan !" answered the mother, amazed and surprised. "I shall take care how I engage in such an affair. Why, who are you, son," continued she, "that you can have the assurance to think of your sultan's daughter ? Have you forgot that your father was one of the poorest tailors in the capital, and that I am of no better extraction ? and do not you know that sultans never marry their daughters but to princes, sons of sultans like themselves ?"

"Mother," answered Aladdin, "I have already told you that I foresaw all that you have said, or can say : and tell you again, that neither your discourse nor your remonstrances shall make me change my mind. I have told you that you must ask the princess Badr-oul-boudour in marriage for me : it is a favour I desire of you, with all the respect I owe you ; and I beg of you not to refuse me, unless you would rather see me in my grave, than by so doing give me new life."

The good old woman was very much embarrassed, when she found Aladdin so obstinately persisting in so foolish a design. "My son," said she again, "I am your mother, who brought you into the world, and there is nothing that is reasonable but I would readily do for you. If I was to go and treat about your marriage with some neighbour's daughter, whose circumstances were equal with yours, I would do it with all my heart : and then they would expect you should have some little estate or fortune, or be of some trade. When such poor folks as we are have a mind to marry, the first thing they ought to think of is how to live. But without reflecting on the meanness of your birth, and the little merit and fortune you have to recommend you, you aim at the highest pitch of fortune ; and your pretensions are no less than to demand in marriage the daughter of your sovereign, who with one single word can crush you to pieces. I say nothing of what respects yourself. I leave you to reflect on what you have to do, if you have ever so little thought. I come now to consider what concerns myself. How could so extraordinary a thought come into your head, as that I should go to the sultan, and make a proposal to him, to give his daughter in marriage to you ? Suppose I had, not to say the boldness, but the

impudence to present myself before the sultan, and make so extravagant a request, to whom should I address myself to be introduced to his majesty ? Do you not think the first person I should speak to would take me for a mad woman, and chastise me as I should deserve ? Suppose there is no difficulty in presenting myself to an audience of the sultan, as I know there is none to those who go to ask justice, which he distributes equally among his subjects ; I know too that to those who ask some favour, he grants it with pleasure when he sees it is deserved, and the persons are worthy of it. But is that your case ? And do you think you have deserved the favour you would have me ask for you ? Are you worthy of it ? What have you done to deserve such a favour ? What have you done either for your prince or country ? How have you distinguished yourself ? If you have done nothing to merit so great a favour, nor are worthy of it, with what face shall I ask it ? How can I open my mouth to make the proposal to the sultan ? His majestic presence and the lustre of his court would presently silence me, who used to tremble before my late husband your father, when I asked him for anything. Here is another reason, my son, which you do not think of, which is, nobody ever goes to ask a favour of the sultan without a present ; for by a present, they have this advantage, that if for some particular reasons the favour is denied, they are sure to be heard. But what presents have you to make ? And if you had any that was worthy of the least attention of so great a monarch, what proportion could it bear to the favour you would ask ? Therefore, reflect well on what you are about, and consider, that you aspire to a thing which is impossible for you to obtain."

Aladdin heard very calmly all that his mother could say to endeavour to dissuade him from his design, and after he had weighed her representation in all points, made answer : "I own, mother, it is great rashness in me to presume to carry my pretensions so far ; and a great want of consideration, to ask you with so much heat and precipitancy to go and make the proposal of my marriage, to the sultan, without first taking proper measures to procure a favourable reception, and therefore beg your pardon. But be not surprised, that through the violence of my passion I did not at first see everything that was necessary to be done, to procure me that happiness I seek after. I love the princess Badr-oul-boudour beyond all you can imagine ; or rather I adore her, and shall always persevere in my design of marrying her ; which is a thing I am determined and resolved on. I am obliged to you for the hint you have given me, and look upon it as the first step I ought to take to procure me the happy success I promise myself.

"You say, it is not customary to go to the sultan without a present, and that I have nothing worthy of his acceptance. As to what you say about the present, I agree with you, and own that I never thought of it ; but as to what you say that I have nothing fit to present him with, do not you think, mother, that what I brought home with me that day on which I was delivered from an inevitable death, may be an agreeable present, I mean those things you and I both took

for coloured glasses ; but now I am undeceived, and can tell you that they are jewels of an inestimable value, and fit for the greatest monarchs. I know the worth of them by frequenting the jewellers' shops ; and you may take my word for it, all the jewels that I saw in the most capital jewellers' shops were not to be compared to those we have, either for size or beauty, and yet they value them at an excessive price. In short, neither you nor I know the value of ours, but be it as it will, by the little experience I have, I am persuaded that they will be received very favourably by the sultan : you have a large porcelain dish fit to hold them ; fetch it, and let us see how they will look, when we have ranged them according to their different colours."

Aladdin's mother fetched the china dish, and he took the jewels out of the two purses in which he had kept them, and placed them in the dish. But the brightness and lustre they had in the day-time, and the variety of the colours, so dazzled the eyes both of mother and son, that they were astonished beyond measure ; for they had only seen them by the light of a lamp ; for though Aladdin had seen them hang on the trees like fruit, beautiful to the eye, yet as he was but a boy, he did not take much notice of them ; but looked on them only as trinkets.

After they had admired the beauty of this present some time, Aladdin said to his mother, "Now you cannot excuse yourself from going to the sultan, under the pretext of not having a present to make him, since here is one which will gain you a favourable reception."

Though Aladdin's mother, notwithstanding the beauty and lustre of the present, did not believe it so valuable as her son esteemed it; she thought it might nevertheless be agreeable to the sultan, and found that she could not have anything to say against it, but was always thinking of the request Aladdin wanted her to make to the sultan by favour of his present. "My son," said she, "I cannot conceive that your present will have its desired effect, and that the sultan will look upon me with a favourable eye ; and I am sure, that if I attempt to acquit myself on this message of yours, I shall have no power to open my mouth ; and therefore I shall not only lose my labour, but the present, which you say is so extraordinary, and shall return home again in confusion, to tell you that your hopes are frustrated. I have told you the consequence, and you ought to believe me ; but," added she, "I will exert my best endeavour to please you, and wish I may have power to ask the sultan as you would have me ; but certainly he will either laugh at me, or send me back like a fool, or be in so great a rage, as to make us both the victims of his fury."

She used a great many more arguments to endeavour to make him change his mind ; but the charms of the princess Badr-oul-boudour had made too great an impression on his heart to dissuade him from his design. Aladdin persisted in desiring his mother to execute his resolution, and she, as much out of tenderness as for fear he should be guilty of a greater piece of extravagance, condescended to his request.

As it was now late, and the time of day for going to the sultan's palace was

past, it was put off till the next. The mother and son talked of different matters the remaining part of the day ; and Aladdin took a great deal of pains to encourage his mother in the task she had undertaken to go to the sultan ; while she notwithstanding all his arguments, could not persuade herself she could ever succeed ; and it must be confessed she had reason enough to doubt. "Child," said she to Aladdin, "if the sultan should receive me as favourably as I wish for your sake, and should hear my proposal with calmness, and after this kind reception should think of asking me where lie your riches and your estate, (for he will sooner inquire after that than your person,)—if, I say, he should ask me the question, what answer would you have me return him ?"

"Let us not be uneasy, mother," replied Aladdin, "about what may never happen. First, let us see how the sultan receives, and what answer he gives you. If it should so fall out, that he desires to be informed of all that you mention, I have thought of an answer, and am confident that the lamp, which hath subsisted us so long, will not fail me in time of need."

Aladdin's mother could not say anything against what her son then proposed ; but reflected that the lamp might be capable of doing greater wonders than just providing victuals for them. This consideration satisfied her, and at the same time removed all the difficulties which might have prevented her from undertaking the service she had promised her son with the sultan ; when Aladdin who penetrated into his mother's thoughts, said to her, "Above all things, mother, be sure to keep the secret, for thereon depends the success we have to expect ;" and after this caution, Aladdin and his mother parted to go to bed. But violent love, and the great prospect of so immense a fortune, had so much possessed the son's thoughts, that he could not rest as well as he could have wished. He rose at daybreak, and went presently and awakened his mother, pressing her to get herself dressed to go to the sultan's palace, and to get in first, as the grand vizier, the other viziers, and all the great officers of state, went in to take their seats in the divan, where the sultan always assisted in person.

Aladdin's mother did all her son desired. She took the china dish, in which they had put the jewels the day before, tied up in two napkins, one finer than the other, which was tied at four corners for more easy carriage, and set forwards for the sultan's palace, to the great satisfaction of Aladdin. When she came to the gates, the grand vizier, and the other viziers and most distinguished lords of the court, were just gone in ; and, notwithstanding the crowd of people who had business at the divan was extraordinarily great, she got into the divan, which was a large spacious hall, the entry into which was very magnificent. She placed herself just before the sultan, grand vizier, and the great lords, who sat in that council, on his right and left hand. Several causes were called, according to their order, and pleaded and adjudged, until the time the divan generally broke up, when the sultan rising, dismissed the council, and returned to his apartment, attended by the grand vizier ; the other viziers and ministers of state returned, as also did all those whose business called them thither ; some pleased with

gaining their causes, others dissatisfied at the sentences pronounced against them, and some in expectation of theirs being heard the next sitting.

Aladdin's mother, seeing the sultan rise and retire, and all the people go away, judged rightly that he would not come again that day, and resolved to go home. When Aladdin saw her return with the present designed for the sultan, he knew not at first what to think of her success, and in the fear he was in lest she should bring him some ill news, he had not courage enough to ask her any questions, till his mother, who had never set foot into the sultan's palace before, and knew not what was every day practised there, freed him from his embarrassment, and said to him, with a great deal of simplicity, "Son, I have seen the sultan, and am very well persuaded he has seen me too ; for I placed myself just before him, and nothing could hinder him from seeing me ; but he was so much taken up with all those who talked on all sides of him, that I pitied him, and wondered at his patience in hearing them. At last I believe he was heartily tired, for he rose up suddenly, and would not hear a great many who were ready prepared to speak to him, but went away, at which I was very well pleased, for indeed I began to lose all patience, and was extremely tired with staying so long. But there is no harm done : I will go again to-morrow ; perhaps the sultan may not be so busy."

Though Aladdin's passion was very violent, he was forced to be satisfied with this excuse, and to fortify himself with patience. He had at least the satisfaction to find that his mother had got over the greatest difficulty, which was to procure access to the sultan, and hoped that the example of those she saw speak to him would embolden her to acquit herself better of her commission when a favourable opportunity offered to speak to him.

The next morning she went to the sultan's palace with the present, as early as the day before ; but when she came there, she found the gates of the divan shut, and understood that the council sat but every other day, therefore she must come again the next. This news she carried to her son, whose only relief was to guard himself with patience. She went six times afterwards on the day appointed, placed herself always directly before the sultan, but with as little success as the first time, and might have perhaps come a thousand times to as little purpose, if the sultan himself had not taken a particular notice of her : for it is very probable that only those who came with petitions approached the sultan, and each pleaded their cause in its turn, and Aladdin's mother was not one of them.

That day at last, after the council was broke up, when the sultan was returned to his own apartment, he said to his grand vizier, "I have for some time observed a certain woman, who comes constantly every day that I go into council, and has something wrapped up in a napkin : she always stands up from the beginning to the breaking up of the council, and affects to place herself just before me. Do you know what she wants ?"

"Sir," replied the grand vizier, who knew no more than the sultan what she wanted, but had not a mind to seem uninformed, "your majesty knows

that women often form complaints on trifles ; perhaps this woman may come to complain to your majesty, that somebody has sold her some bad flour, or some such trifling matter." The sultan was not satisfied with this answer, but replied, " If this woman comes again next council-day, do not fail to call her, that I may hear what she has to say." The grand vizier, made answer by kissing his hand, and lifting it up above his head, signifying his willingness to lose it if he failed.

By this time, Aladdin's mother was so much used to go to the council, and stand before the sultan, that she did not think it any trouble, if she could but satisfy her son that she neglected nothing that lay in her power to please him ; so the next council-day she went to the divan, and placed herself before the sultan as usual ; and before the grand vizier had made his report of business, the sultan perceived her, and compassionating her for having waited so long, he said to the vizier, " Before you enter upon any business, remember the woman I spoke to you about ; bid her come near, and let us hear and dispatch her business first." The grand vizier immediately called the chief of the officers, who stood ready to obey his commands ; and pointing to her, bid him go to that woman and tell her to come before the sultan.

The chief of the officers went to Aladdin's mother, and, at a sign he gave her, she followed him to the foot of the sultan's throne, where he left her, and retired to his place by the grand vizier. Aladdin's mother, by the example of a great many others whom she saw salute the sultan, bowed her head down to the carpet which covered the steps of the throne, and remained in that posture till the sultan bid her rise, which she had no sooner done, than the sultan said to her, " Good woman, I have observed you to stand a long time, from the beginning to the rising of the divan ; what business brings you here ? "

At these words, Aladdin's mother prostrated herself a second time ; and when she got up again, said, " Monarch of monarchs, before I tell your majesty the extraordinary and almost incredible business which brings me before your high throne, I beg of you to pardon the boldness or rather the impudence of the demand I am going to make, which is so uncommon, that I tremble, and am ashamed to propose it to my sultan." In order to give her the more freedom to explain herself, the sultan ordered everybody to go out of the divan but the grand vizier, and then told her that she might speak without restraint.

Aladdin's mother, not content with this favour of the sultan's to save her the trouble and confusion of speaking before so many people, was notwithstanding for securing herself against his anger, which, from the proposal she was going to make, she was not a little apprehensive of ; therefore resuming her discourse, she said, " I beg of your majesty, if you should think my demand the least injurious or offensive, to assure me first of your pardon and forgiveness." " Well," replied the sultan, " I will forgive you, be it what it will, and no hurt shall come to you : speak boldly."

When Aladdin's mother had taken all these precautions, for fear of the

sultan's anger, she told him faithfully how Aladdin had seen the princess Badr-oul-boudour, the violent love that fatal sight had inspired him with, the declaration he had made to her of it when he came home, and what representations she had made to dissuade him from "a passion no less injurious," said she, "to your majesty, as sultan, than to the princess your daughter. But," continued she, "my son, instead of taking my advice and reflecting on his boldness, was so obstinate as to persevere in it, and to threaten me with some desperate act, if I refused to come and ask the princess in marriage of your majesty; and it was not till after an extreme violence on myself, I was forced to have this complaisance for him, for which I beg your majesty once more to pardon not only me, but forgive Aladdin my son, for entertaining such a rash thought as to aspire to so high an alliance."

The sultan hearkened to this discourse with a great deal of mildness, without shewing the least anger or passion; but before he gave her any answer, he asked her what she had brought tied up in that napkin. She took the china dish, which she had set down at the foot of the throne, before she prostrated herself before him; she untied it, and presented it to the sultan.

The sultan's amazement and surprise were inexpressible, when he saw so many large, beautiful, and valuable jewels collected in one dish. He remained for some time motionless with admiration. At last, when he had recovered himself, he received the present from Aladdin's mother's hand, and crying out in a transport of joy, "How rich and how beautiful!" After he had admired and handled all the jewels, one after another, he turned about to his grand vizier, and shewing him the dish, said, "Look here, and confess that your eyes never beheld any thing so rich and beautiful before." The vizier was charmed. "Well," continued the sultan, "what sayest thou to such a present? Is it not worthy of the princess my daughter! And ought I not to bestow her on one who values her at so great price?"

These words put the grand vizier into a strange agitation. The sultan had some time before signified to him his intention of bestowing the princess his daughter on a son of his; therefore he was afraid, and not without grounds, that the sultan, dazzled by so rich and extraordinary a present, might change his mind. Thereupon, going to him, and whispering him in the ear, he said to him, "Sir, I cannot but own that the present is worthy of the princess; but I beg of your majesty to grant me three months before you come to a resolution. I hope, before that time, my son, on whom you have had the goodness to look with a favourable eye, will be able to make a nobler present than Aladdin, who is an entire stranger to your majesty."

The sultan, though he was very well persuaded that it was not possible for the vizier to provide so considerable a present for his son to make the princess, yet he hearkened to him, and granted him that favour. So turning about to Aladdin's mother, he said to her, "Good woman, go home, and tell your son that I agree to the proposal you have made me; but I cannot marry the princess my daughter till some furniture I design for her be got ready, which

cannot be finished these three months ; but at the expiration of that time come again."

Aladdin's mother returned home much more overjoyed than she could have imagined, for she looked upon her access to the sultan as a thing impossible ; and besides, she had met with a favourable answer instead of the refusal and confusion she expected. From two circumstances Aladdin, when he saw his mother return, judged that she brought him good news ; the one was, that she returned sooner than ordinary ; and the next was, the gaiety of her countenance. " Well, mother," said he to her, " may I entertain any hopes, or must I die with despair ? " When she had pulled off her veil, and had sat herself down on the sofa by him, she said to him, " Not to keep you long in suspense, son, I will begin by telling you, that instead of thinking of dying, you have every reason to be very well satisfied." Then pursuing her discourse, she told him how that she had an audience before everybody else, which made her come home so soon ; the precautions she had taken lest she should have displeased the sultan, by making the proposal of marriage between him and the princess Badr-oul-boudour, and the favourable answer she had from the caliph's own mouth ; and that, as far as she could judge, the present wrought that powerful effect. " But when I least expected it," said she, " and he was going to give me an answer, the grand vizier whispered him in the ear, and I was afraid it might be some obstacle to his good intentions towards us."

Aladdin thought himself the most happy of all men, at hearing of this news, and thanked his mother for all the pains she had taken in the pursuit of this affair, the good success of which was of so great importance to his peace. Though, through his impatience to enjoy the object of his passion, three months seemed an age, yet he disposed himself to wait with patience, relying on the sultan's word, which he looked upon to be irrevocable. But all that time he not only counted the hours, days, and weeks, but every moment. When two of the three months were passed, his mother one evening going to light the lamp, and finding no oil in the house, went out to buy some, and when she came into the city, found a general rejoicing. The shops, instead of being shut up, were open, dressed with foliage, every one striving to shew their zeal in the most distinguished manner. The streets were crowded with officers in habits of ceremony, mounted on horses richly caparisoned, each attended by a great many footmen. Aladdin's mother asked the oil-merchant what was the meaning of all those doings. " Whence came you, good woman," said he, " that you don't know that the grand vizier's son is to marry the princess Badr-oul-boudour, the sultan's daughter, to-night ? She will presently return from the baths ; and these officers that you see, are to assist at the cavalcade to the palace, where the ceremony is to be solemnised."

This was news enough for Aladdin's mother. She ran, till she was quite out of breath, home to her son, who little suspected any such thing. " Child," cried she, " you are undone ! you depend upon the sultan's fine promises, but they will come to nothing." Aladdin was terribly alarmed at these words. " Mother,"

replied he, "how do you know the sultan has been guilty of a breach of promise?" "This night," answered the mother, "the grand vizier's son is to marry the princess Badr-oul-boudour." She then related how she had heard it ; so that from all circumstances he had no reason to doubt the truth of what she said.

At this account, Aladdin was thunderstruck. Any other man would have sunk under the shock ; but a secret motive of jealousy soon roused his spirits, and he bethought himself of the lamp, which had till then been so useful to him ; and without venting his rage in empty words against the sultan, the vizier, or his son, he only said, "Perhaps, mother, the vizier's son may not be so happy to-night as he promises himself : while I go into my chamber a moment, do you go and get supper ready." She accordingly went about it, and she guessed that her son was going to make use of the lamp, to prevent if possible, the consummation of the marriage.

When Aladdin had got into his chamber, he took the lamp, and rubbed it in the same place as before, and immediately the genie appeared, and said to him, "What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands ; I and the other slaves of the lamp." "Hear me," said Aladdin ; "thou hast hitherto brought me whatever I wanted as to provisions ; but now I have business of the greatest importance for thee to execute. I have demanded the princess Badr-oul-boudour in marriage of the sultan her father : he promised her to me, but he asked three months' time : and instead of keeping that promise, has this night, before the expiration of that time, married her to the grand vizier's son. I have just heard this, and have no doubt of it. What I ask of you is, that as soon as the bride and bridegroom are in bed, you bring them both hither in their bed." "Master," replied the genie, "I will obey you. Have you any other commands?" "None, at present," answered Aladdin ; and then the genie disappeared.

Aladdin went down stairs, and supped with his mother, with the same tranquillity of mind as usual ; and after supper, talked of the princess's marriage as of an affair wherein he had not the least concern ; and afterwards returned to his own chamber again, and left his mother to go to bed ; but he for his part, sat up till the genie had executed his orders.

In the meantime, everything was prepared with the greatest magnificence in the sultan's palace, to celebrate the princess's nuptials ; and the evening was spent with all the usual ceremonies and great rejoicings till midnight, when the grand vizier's son, on a signal given him by the chief of the princess's eunuchs, slipped away from the company, and was introduced by that officer into the princess's apartment, where the nuptial bed was prepared. He went to bed first, and in a little time after, the sultaness, accompanied by her own women, and those of the princess, brought the bride, who, according to the custom of new-married ladies, made great resistance. The sultaness herself helped to undress her, put her into bed by a kind of violence ; and

after having kissed her, and wished her good night, retired with all the women, and the last who came out shut the door.

No sooner was the door shut, but the genie, as the faithful slave of the lamp, and punctual in executing the command of those who possessed it, without giving the bridegroom the least time to caress his bride, to the great amazement of them both, took up the bed, and transported it in an instant into Aladdin's chamber, where he set it down.

Aladdin, who waited impatiently for this moment, did not suffer the vizier's son to remain long in bed with the princess. "Take this new-married man," said he to the genie, "and shut him up in the house of office, and come again to-morrow morning after daybreak." The genie presently took the vizier's son out of bed, and carried him in his shirt whither Aladdin bid him; and after he had breathed upon him, which prevented his stirring, he left him there.

Great as was Aladdin's love for the princess Badr-oul-boudour, he did not talk much to her when they were alone; but only said with a passionate air, "Fear nothing, adorable princess; you are here in safety; for, notwithstanding the violence of my passion, which your charms have kindled, it shall never exceed the bounds of the profound respect I owe you. If I have been forced to come to this extremity, it is not with any intention of affronting you but to prevent an unjust rival's possessing you contrary to the sultan your father's promise in favour of me."

The princess, who knew nothing of these particulars, gave very little attention to what Aladdin could say. The fright and amazement of so unexpected an adventure had put her into such a condition, that could not get one word from her. However, he undressed himself and got into the vizier's son's place, and lay with his back to the princess, putting a sabre between himself and her, to show that he deserved to be punished, if he attempted anything against her honour.

Aladdin, very well satisfied with having thus deprived his rival of the happiness he had flattered himself with enjoying that night, slept very quietly, though the princess Badr-oul-boudour never passed a night so ill in her life; and if we consider the condition the genie left the grand vizier's son in, we may imagine that the new bridegroom spent it much worse.

Aladdin had no occasion the next morning to rub the lamp to call the genie; he came at the hour appointed, and just when he had done dressing himself, and said to him, "I am here, master; what are your commands?" "Go," said Aladdin, "fetch the vizier's son out of the place where you left him, and put him into his bed again, and carry it to the sultan's palace, from whence you brought it." The genie presently returned with the vizier's son. Aladdin took up his sabre, the bridegroom was laid by the princess, and in an instant the nuptial bed was transported into the same chamber of the palace from whence it had been brought. But we must observe, that all this time the genie never appeared either to the princess or the grand vizier's son. His hideous form would have made them die with fear. Neither did they hear anything of the

discourse between Aladdin and him ; they only perceived the motion of the bed, and their transportation from one place to another ; which we may well imagine was enough to frighten them.

As soon as the genie had set down the nuptial-bed in its proper place, the sultan, curious to know how the princess his daughter had spent the wedding-night, opened the door to wish her good morning. The grand vizier's son, who was almost perished with cold, by standing in his shirt all night, and had not had time to warm himself in bed, no sooner heard the door open, but he got out of bed, and ran into the wardrobe, where he had undressed himself the night before.

The sultan went to the bed-side, kissed the princess between the eyes, according to custom, wishing her a good-morrow, and asked her smiling, how she had passed the night. But lifting up her head, and looking at her more earnestly, he was extremely surprised to see her so melancholy, and that neither by a blush nor any other sign she could satisfy his curiosity. She only cast at him a sorrowful look, expressive of great affliction or great dissatisfaction. He said a few words to her ; but finding that he could not get a word from her, he attributed it to her modesty, and retired. Nevertheless, he suspected that there was something extraordinary in this silence, and thereupon went immediately to the sultaness's apartment, and told her in what a state he found the princess, and how she received him. "Sir," said the sultaness, "your majesty ought not to be surprised at this behaviour ; all new-married people always have a reserve about them the next day ; she will be quite another thing in two or three days' time, and then she will receive the sultan her father as she ought ; but I will go and see her," added she ; "I am very much deceived if she receives me in the same manner."

As soon as the sultaness was dressed, she went to the princess's apartment, who was still in bed. She undrew the curtain, wished her good-morrow, and kissed her. But how great was her surprise when she returned no answer ; and looking more attentively at her, she perceived her to be very much dejected, which made her judge that something had happened which she did not understand. "How comes it, child," said the sultaness, "that you do not return my caresses ? Ought you to treat your mother after this manner ? And do you think I do not know what may have happened in your circumstances ? I am apt to believe you do not think so, and something extraordinary has happened : come, tell me freely, and leave me no longer in a painful suspense."

At last the princess Badr-oul-boudour broke silence with a great sigh, and said, "Alas ! madam, most honoured mother, forgive me if I have failed in the respect I owe you. My mind is so full of the extraordinary things which have befallen me this night, that I have not yet recovered my amazement and fright, and scarce know myself." Then she told her how the instant after she and her husband were in bed, the bed was transposed into a dark dirty room, where he was taken from her and carried away, where she knew not, and she was left alone with a young man, who, after he had said something to her, which her

fright did not suffer her to hear, laid himself down by her, in her husband's place, but first put his sabre between them ; and in the morning her husband was brought to her again, and the bed was transported back to her own chamber in an instant. "All this, said she, "was but just done, when the sultan my father came into my chamber. I was so overwhelmed with grief, that I had not power to make him one word of answer ; therefore I am afraid that he is offended at the manner in which I received the honour he did me : but I hope he will forgive me, when he knows my melancholy adventure, and the miserable state I am in at present."

The sultaness heard all the princess told her very patiently, but would not believe it. "You did well, child," said she, "not to speak of this to your father : take care not to mention it to anybody, for you will certainly be thought mad if you talk at this rate." "Madam," replied the princess, "I can assure you I am in my right senses : ask my husband, and he will tell you the same story." "I will," said the sultaness ; "but if he should talk in the same manner I shall not be better persuaded of the truth. Come, rise, and throw off this idle fancy ; it will be a fine story indeed, if all the feasts and rejoicings in the kingdom should be interrupted by such a vision. Do not you hear the trumpets sounding, and drums beating, and concerts of the finest music ? Cannot all these inspire you with joy and pleasure, and make you forget all the fancies you tell me of ?" At the same time, the sultaness called the princess's women, and after she had seen her get up, and set her toilet, she went to the sultan's apartment, and told him that her daughter had got some old notions in her head, but that there was nothing in them.

Then she sent for the vizier's son, to know of him something of what the princess had told her ; but he, thinking himself highly honoured to be allied to the sultan, resolved to disguise the matter. "Son-in-law," said the sultaness, "are you as much infatuated as your wife !" "Madam," replied the vizier's son, "may I be so bold as to ask the reason of that question ?" "Oh ! that is enough," answered the sultaness ; "I ask no more, I see you are wiser than her."

The rejoicings lasted all that day in the palace, and the sultaness, who never left the princess, forgot nothing to divert her, and induce her to take part in the various diversions and shows : but she was so struck with the idea of what had happened to her that it was easy to see her thoughts were entirely taken up about it. Neither was the grand vizier's son's affliction less, but that his ambition made him disguise it, and nobody doubted but he was a happy bridegroom.

Aladdin, who was well acquainted with what passed in the palace, never disputed but that the new-married couple were to lie together again that night, notwithstanding the troublesome adventure of the night before ; and therefore, having as great an inclination to disturb them, he had recourse to his lamp, and when the genie appeared, and offered his services, he said to him, "The grand vizier's son and the princess Badr-oul-boudour are to lie together again to-

night : go, and as soon as they are in bed, bring the bed hither, as thou didst yesterday."

The genie obeyed Aladdin as faithfully and exactly as the day before : the grand vizier's son passed the night as coldly and disagreeably as before, and the princess had the mortification again to have Aladdin for her bedfellow, with the sabre between them. The genie, according to Aladdin's orders, came the next morning, and brought the bridegroom and laid him by his bride, and then carried the bed and new-married couple back again to the palace.

The sultan, after the reception the princess Badr-oul-boudour had given him that day, was very anxious to know how she passed the second night, and if she would give him the same reception, and therefore went into her chamber as early as the morning before. The grand vizier's son, more ashamed and mortified with the ill success of this last night, no sooner heard him coming, but he jumped out of bed, and ran hastily into the wardrobe. The sultan went to the princess's bed-side, and after the caresses he had given her the former morning, bid her good-morrow." "Well, daughter," he said, "are you in a better humour than you were yesterday morning?" Still the princess was silent, and the sultan perceived her to be more troubled, in greater confusion than before, and doubted not but that something very extraordinary was the cause ; but provoked that his daughter should conceal it, he said to her in a rage, with his sabre in his hand, "Daughter, tell me what is the matter, or I will cut off your head immediately."

The princess, more frightened at the menaces and tone of the enraged sultan, than at the sight of the drawn sabre, at last broke silence, and said, with tears in her eyes, "My dear father and sultan, I ask your majesty's pardon if I have offended you, and hope, that out of your goodness and clemency you will have compassion on me, when I have told you in what a miserable condition I have spent this last night and the night before."

After this preamble, which appeased and affected the sultan, she told him what had happened to her in so moving a manner, that he, who loved her tenderly, was most sensibly grieved. She added, "If your majesty doubts the truth of this account, you may inform yourself from my husband, who, I am persuaded, will tell you the same thing."

The sultan immediately felt all the extreme uneasiness so surprising an adventure must have given the princess. "Daughter," said he, "you are very much to blame for not telling me this yesterday, since it concerns me as much as yourself. I did not marry you with an intention to make you miserable, but that you might enjoy all the happiness you deserve and might hope for from a husband, who to me seemed agreeable to you. Efface all these troublesome ideas out of your memory ; I will take care and give orders that you shall have no more such disagreeable and insupportable nights."

As soon as the sultan got back to his own apartment, he sent for the grand vizier. "Vizier," said he, "have you seen your son, and has he not told you anything?" The vizier replied, "No." Then the sultan related all that the

princess Badr-oul-boudour had told him, and afterwards said, "I do not doubt but that my daughter has told me the truth ; but nevertheless I should be glad to have it confirmed by your son ; therefore go and ask him how it was."

The grand vizier went immediately to his son, and communicated to him what the sultan had told him, and enjoined him to conceal nothing from him, but to tell him the whole truth. "I will disguise nothing from you, father," replied the son, "for indeed all that the princess says is true ; but what relates particularly to myself she knows nothing of. After my marriage, I have passed two such nights as are beyond imagination or expression ; not to mention the fright I was in, to feel my bed lifted up four times, and transported from one place to another, without being able to guess how it was done. You shall judge of the miserable condition I was in, to pass two whole nights in nothing but my shirt, standing in a kind of privy, unable to stir out of the place where I was put, or to make the least movement, though I could not perceive any obstacle to prevent me. Yet I must tell you that all this ill-usage does not in the least lessen those sentiments of love, respect and gratitude I entertain for the princess, and of which she is so deserving ; but I must confess, that notwithstanding all the honour and splendour that attends my marrying my sovereign's daughter I would much rather die, than live longer in so great an alliance, if I must undergo what I have already endured. I do not doubt but that the princess entertains the same sentiments, and that she will readily agree to a separation, which is so necessary both for her repose and mine. Therefore, father, I beg you, by the same tenderness you had for me to procure me so great an honour, to get the sultan's consent that our marriage may be declared null and void."

Notwithstanding the grand vizier's ambition to have his son allied to the sultan, the firm resolution he saw he had formed to be separated from the princess, made him not think it proper to propose to him to have a little patience for a few days, to see if this disappointment would not have an end ; but left him to go and give the sultan an account of what he had told him, assuring him that all was but too true. Without waiting till the sultan himself, whom he found pretty much disposed to it, spoke of breaking the marriage, he begged of him to give his son leave to retire from the palace ; alleging for an excuse, that it was not just that the princess should be a moment longer exposed to so terrible a persecution upon his son's account.

The grand vizier found no great difficulty to obtain what he asked. From that instant the sultan, who had determined it already, gave orders to put a stop to all rejoicings in the palace and town, and sent expresses to all parts of his dominions to countermand his first orders ; and in a short time all rejoicings ceased.

This sudden and unexpected change gave rise, both in the city and kingdom, to various speculations and inquiries ; but no other account could be given of it, except that both the vizier and his son went out of the palace very much dejected. Nobody but Aladdin knew the secret. He rejoiced within himself for the happy success procured for him by his lamp, which now he had no more

occasion to rub to produce the genie, to prevent the consummation of the marriage, which he had certain information was broken off, and that his rival had left the palace. But, what is most particular, neither the sultan nor the grand vizier, who had forgotten Aladdin and his request, had the least thought that he had any hand in the enchantment which caused the dissolution of the marriage.

Nevertheless, Aladdin waited till the three months were completed, which the sultan had appointed for the communication of the marriage between the princess Badr-oul-boudour and himself ; but the next day sent his mother to the palace, to remind the sultan of his promise.

Aladdin's mother went to the palace, as her son had bid her, and stood before the divan in the same place as before. The sultan no sooner cast his eyes upon her, but he knew her again, and remembered her business, and how long he had put her off ; therefore, when the grand vizier was beginning to make his report, the sultan interrupted him, and said, "Vizier, I see the good woman who made me the present some months hence : forbear your report till I have heard what she has to say." The vizier then, looking about the divan, presently perceived Aladdin's mother, and sent the chief of the officers for her.

Aladdin's mother came to the foot of the throne and prostrated herself as usual, and when she rose up again, the sultan asked her what she would have. "Sir," said she, "I come to represent to your majesty, in the name of my son, Aladdin, that the three months, at the end of which you ordered me to come again, are expired ; and to beg you to remember your promise."

The sultan, when he took his time to answer the request of this good woman, the first time he saw her, little thought of hearing any more of a marriage which he imagined must be very disagreeable to the princess, when he only considered the meanness and poverty of Aladdin's mother in her dress, not above the common run ; but this summons for him to be as good as his word was somewhat embarrassing to him ; he declined giving an answer till he had consulted his vizier, and signified to him the little inclination he had to conclude a match for his daughter with a stranger whose fortune he supposed to be very mean indeed.

The grand vizier freely told the sultan his thoughts on the matter, and said to him, "In my opinion, sir, there is an infallible way for your majesty to avoid a match so disproportional, without giving Aladdin, were he better known to your majesty, any cause of complaint ; which is, to set so high a value upon the princess, that were he never so rich, he could not come up to it. This is the only way to make him desist from so bold, not to say rash, an undertaking, which he never weighed before he engaged in it."

The sultan, approving of the grand vizier's advice, turned about to Aladdin's mother, and after some reflection, said to her, "Good woman, it is true sultans ought to be as good as their words, and I am ready to keep mine, by making your son happy by the marriage of the princess, my daughter. But as I cannot marry her without some valuable consideration from your son, you may tell him,

I will fulfil my promise as soon as he shall send me forty basins of massy gold, brimful of the same things you have already made me a present of, and carried by the like number of black slaves, who shall be led by as many young and handsome well-made white slaves, all dressed magnificently. On these conditions, I am ready to bestow the princess, my daughter, on him; therefore, good woman, go and tell him so, and I will wait till you bring me his answer."

Aladdin's mother prostrated herself a second time before the sultan's throne, and retired. In her way home, she laughed within herself at her son's foolish imagination. "Where," said she, "can he get so many such large gold basins and enough of that coloured glass to fill them? Must he go again to that subterraneous abode, the entrance into which is stopped up, and gather them off the trees? But where will he get so many such slaves as the sultan requires? It is altogether out of his power, and I believe he will not be well satisfied with my embassy this time." When she came home, full of these thoughts, she said to her son, "Indeed, child, I would not have you think any farther of your marriage with the princess Badr-oul-boudour. The sultan received me very kindly, and I believe he was well inclined to you; but if I am not very much deceived, the grand vizier has made him change his mind, as you will guess from what I have to tell you. After I had represented to his majesty that the three months were expired, and begged of him to remember his promise, I observed that he whispered with his grand vizier before he gave me this answer." Then she gave her son an exact account of what the sultan said to her, and the conditions on which he consented to the match. Afterwards she said to him, "The sultan expects your answer immediately; but," continued she, laughing, "I believe he may wait long enough."

"Not so long, mother, as you imagine," replied Aladdin; "the sultan is mistaken if he thinks by this exorbitant demand to prevent my entertaining thoughts of the princess. I expected greater difficulties, and that he would have set a higher price upon that incomparable princess. But I am very well pleased; his demand is but a trifle to what I could have done for her. But while I think of satisfying his request go and get us something for dinner, and leave the rest to me."

As soon as Aladdin's mother was gone out to market, Aladdin took up the lamp, and rubbing it, the genie appeared, and offered his service as usual. "The sultan," said Aladdin to him, "gives me the princess, his daughter, in marriage; but demands first of me forty large basins of massy gold, brimful of the fruits of the garden from whence I took this lamp you are slave to; and these he expects to have carried by as many black slaves, each preceded by a young handsome well-made white slave, richly clothed. Go, and fetch me this present as soon as possible, that I may send it to him before the-divan breaks up." The genie told him his command should be immediately obeyed, and disappeared.

In a little time afterwards the genie returned with forty black slaves, each bearing on his head a basin of massy gold of twenty marks' weight, full of

pearls, diamonds, rubies and emeralds, all larger and more beautiful than those presented to the sultan before. Each basin was covered with a silver stuff, embroidered with flowers of gold: all these, and the white slaves, quite filled the house, which was but a small one, and the little court before it, and the little garden behind. The genie asked Aladdin if he had any other commands. Aladdin telling him that he wanted nothing farther then, the genie disappeared.

When Aladdin's mother came from market, she was in a great surprise to see so many people and such vast riches. As soon as she had laid down her provisions, she was going to pull off her veil; but Aladdin prevented her, and said, "Mother, let us lose no time: but before the sultan and the divan rise, I would have you return to the palace, and go with this present, as the dowry he asked for the princess Badr-oul-boudour, that he may judge by my diligence and exactness of the ardent and sincere zeal I have to procure myself the honour of this alliance." Without waiting for his mother making a reply, Aladdin opened the street door, and made the slaves walk out; a white slave followed always by a black one with a basin on his head. When they were all got out, the mother followed the last black slave, and he shut the door, and then retired to his chamber, full of hopes that the sultan, after this present, which was such as he required, would at length receive him as his son-in-law.

The first white slave that went out of the house made all the people, who were going by and saw him, stop; and before they were all got out of the house, the streets were crowded with spectators, who ran to see so extraordinary and noble a sight. The dress of each slave was so rich, both for the stuff and the jewels, that those who were dealers in them valued each at no less than a million of money; besides the neatness and propriety of the dress, the good grace, noble air, and delicate shape and proportion of each slave was unparalleled; their grave walk at an equal distance from each other; the lustre of the jewels, which were large, and curiously set in their girdles of massy gold, in beautiful symmetry, and those ensigns of precious stones in their hats, which were of so particular a taste, put the crowds of spectators into so great admiration, that they could not be weary of gazing at them, and following them with their eyes as far as possible; but the streets were so crowded with people that none could move out of the spot they stood on. As they were to pass through a great many streets to go to the palace, a great part of the city had an opportunity of seeing them. As soon as the first of these slaves arrived at the palace gate, the porters formed themselves into order, and took him for a king, by the richness and magnificence of his habit, and were going to kiss the hem of his garment; but the slave, who was instructed by the genie, prevented them, and said, "We are only slaves; our master will appear at a proper time."

Then this slave, followed by the rest, advanced into the second court, which was very spacious, and in which the sultan's household was ranged during the sitting of the divan. The magnificence of the officers, who stood at the head of their troops, was very much eclipsed by the slaves who bare Aladdin's

present, of which they themselves made a part. Nothing was ever seen so beautiful and brilliant in the sultan's palace before; and all the lustre of the lords of his court was not to be compared to them.

As the sultan, who had been informed of their march, and coming to the palace, had given orders for them to be admitted when they came, they met with no obstacle, but went into the divan in good order, one part filing to the right and the other to the left. After they had all entered, and had formed a great semicircle before the sultan's throne, the black slaves laid the basins on the carpet, and all prostrated themselves, touching the carpet with their foreheads and at the same time the white slaves did the same. When they all rose again, the black slaves uncovered the basins, and then all stood with their arms crossed over their breasts with great modesty.

In the meantime, Aladdin's mother advanced to the foot of the throne, and having paid her respects, said to the sultan, "Sir, my son Aladdin is sensible this present, which he has sent your majesty, is much below the princess Badr-oul-boudour's worth; but hopes, nevertheless, that your majesty will accept of it, and make it agreeable to the princess, with the greater confidence that he has endeavoured to conform to the conditions you were pleased to impose on him."

The sultan was not able to give the least attention to this compliment of Aladdin's mother. The moment he cast his eyes on the forty basins, brimful of the most precious, brilliant, and beautiful jewels he had ever seen, and the fourscore slaves, who appeared, by the comeliness of their persons, and the richness and magnificence of their dress, like so many kings, he was so struck that he could not recover from his admiration; but, instead of answering the compliment of Aladdin's mother, addressed himself to the grand vizier, who could not any more than the sultan comprehend from whence such a profusion of riches could come.—"Well, vizier," said he aloud, "who do you think it can be that has sent me so extraordinary a present, and neither of us know? Do you think him worthy of the princess Badr-oul-boudour, my daughter?"

The vizier, notwithstanding his envy and grief to see a stranger preferred to be the sultan's son-in-law before his son, durst not disguise his sentiments. It was too visible that Aladdin's present was more than sufficient to merit his being received into that great alliance; therefore, adopting the sultan's sentiments, he returned this answer: "I am so far, sir, from having any thoughts that the person who has made your majesty so noble a present is unworthy of the honour you would do him, that I should be bold to say he deserved much more, if I was not persuaded that the greatest treasure in the world ought not to be put in a balance with the princess, your majesty's daughter."—This advice was applauded by all the lords who were then in council.

The Sultan made no longer hesitation, nor thought of informing himself whether Aladdin was endowed with all the qualifications requisite in one who aspired to be his son-in-law. The sight alone of such immense riches, and Aladdin's diligence in satisfying his demand, without starting the least difficulty

on the exorbitant conditions he had imposed on him, easily persuaded him that he could want nothing to render him accomplished, and such as he desired. Therefore, to send Aladdin's mother back with all the satisfaction she could desire, he said to her, "Good woman, go and tell your son that I wait to receive him with open arms and embrace him ; and the more haste he makes to come and receive the princess my daughter from my hands, the greater pleasure he will do me."

As soon as Aladdin's mother retired, overjoyed as a woman in her condition must be, to see her son raised beyond all expectations to such great fortune, the sultan put an end to the audience for that day ; and, rising from, his throne, ordered that the princess's eunuchs should come and carry those basins into their mistress's apartment, whither he went himself to examine them with her at his leisure. The fourscore slaves were not forgotten, but were conducted into the palace ; and some time after, the sultan, telling the princess Badr-oul-boudour of their magnificent appearance, ordered them to be brought before her apartment, that she might see through the lattices he exaggerated not in his account of them.

In the meantime Aladdin's mother got home, and shewed in her air and countenance the good news she brought her son. "My son," said she to him, "you have now all the reason in the world to be pleased : you are, contrary to my expectations, arrived at the height of your desires, and you know what I always told you. Not to keep you too long in suspense, the sultan, with the approbation of the whole court, has declared that you are worthy to possess the princess Badr-oul-boudour, and waits to embrace you, and conclude your marriage ; therefore you must think of making some preparations for that interview, that may answer the high opinion he has formed of your person ; and after the wonders I have seen you do, I am persuaded nothing can be wanting. But I must not forget to tell you, the sultan waits for you with great impatience, therefore lose no time to go to him."

Aladdin, charmed with this news, and full of the object which possessed his soul, made his mother very little reply, but retired to his chamber. There after he had rubbed his lamp, which had never failed him in whatever he wished for, the obedient genie appeared. "Genie," said Aladdin, "I want to bathe immediately ; and you must afterwards provide me the richest and most magnificent habit ever worn by a monarch." No sooner were the words out of his mouth, but the genie rendered him, as well as himself invisible, and transported him into a bath of the finest marble of all sorts of colours, where he was undressed, without seeing by whom, in a neat and spacious hall. From the hall he was led to the bath, which was of a moderate heat, and he was there rubbed and washed with all sorts of scented water. After he had passed through several degrees of heat, he came out, quite a different man from what he was before. His skin was clear, white, and red, and his body lightsome and free ; and when he returned into the hall, he found instead of his own, a suit, the magnificence of which very much surprised him. The genie helped him to

dress, and when he had done, transported him back to his own chamber, where he asked him if he had any other commands. "Yes," answered Aladdin; "I expect you should bring me as soon as possible a horse, that surpasses in beauty and goodness the best in the sultan's stables, with a saddle, bridle, and housing, and other accoutrements worth a million of money. I want also twenty slaves, as richly clothed as those who carried the present to the sultan, to walk by my side, and follow me, and twenty more such to go before me in two ranks. Besides these, bring my mother six women slaves to wait on her, as richly dressed at least as any of the princess Badr-oul-boudour's, each loaded with a complete suit fit for any sultaness. I want also ten thousand pieces of gold in ten purses. Go, and make haste."

As soon as Aladdin had given these orders, the genie disappeared, and presently returned with the horse, the forty slaves, ten of whom carried each a purse with one thousand pieces of gold, and six women slaves, each carrying on her head a different dress for Aladdin's mother, wrapped up in a piece of silver stuff, and presented them all to Aladdin.

Of the ten purses Aladdin took but four, which he gave to his mother, telling her those were to supply her with necessaries; the other six he left in the hands of the slaves who brought them, with an order to throw them by handfuls among the people as they went to the sultan's palace. The six slaves who carried the purses he ordered likewise to march before him, three on the right hand and three on the left. Afterwards he presented the six women slaves to his mother, telling her they were her slaves, and that the dresses they had brought were for her use.

When Aladdin had thus settled matters, he told the genie he would call for him when he wanted him, and thereupon the genie disappeared. Aladdin's thoughts now were only of answering, as soon as possible, the desire the sultan had shown to see him. He despatched one of the forty slaves to the palace, with an order to address himself to the chief of the officers, to know when he might have the honour to come and throw himself at the sultan's feet. The slave soon acquitted himself of his message, and brought for answer that the sultan waited for him with impatience.

Aladdin immediately mounted his horse, and began his march in the order we have already described: and though he was never on a horse's back before, he appeared with such extraordinary grace, that the most experienced horseman would not have taken him for a novice. The streets through which he was to pass were almost instantly filled with an innumerable concourse of people, who made the air echo with their acclamations, especially every time the six slaves who carried the purses threw handfuls of gold into the air on both sides. Neither did these acclamations and shouts of joy come only from those who scrambled for the money, but from a superior rank of people, who could not forbear applauding publicly Aladdin's generosity. Not only those who knew him once when he played in the streets like a vagabond, did not know him again; those who saw him but a little while before hardly knew him, so much

were his features altered : such were the effects of the lamp, as to procure by degrees to those who possessed it perfections agreeable to the rank the right use of it advanced them to. Much more attention was paid to Aladdin's person than to the pomp and magnificence of his attendants, which had been taken notice of the day before, when the slaves walked in procession with the present to the sultan. Nevertheless the horse was very much admired by good judges, who knew not how to discern his beauties, without being dazzled with the jewels and richness of the furniture : and when the report was everywhere spread about, that the sultan was going to give the princess Badr-oul-boudour in marriage to him, nobody regarded his birth; nor envied his good fortune, so worthy he seemed of it.

When he arrived at the palace, everything was prepared for his reception ; and when he came to the second gate, he would have alighted from off his horse, agreeable to the custom observed by the grand vizier, the generals of the armies, and governors of provinces of the first rank ; but the chief of the officers, who waited on him by the sultan's order, prevented him, and attended him to the council hall, where he helped him to dismount ; though Aladdin opposed him very much, but could not prevail. The officers formed themselves into two ranks at the entrance of the hall. The chief put Aladdin on his right hand, and through the midst of them led him to the sultan's throne.

As soon as the sultan perceived Aladdin, he was no less surprised to see him more richly and magnificently clothed than ever he had been himself, than surprised at his good mien, fine shape, and a certain air of unexpected grandeur, very different from the meanness his mother appeared in.

But notwithstanding, his amazement and surprise did not hinder him from rising off his throne and descending two or three steps quick enough to prevent Aladdin's throwing himself at his feet. He embraced him with all the demonstrations of friendship. After this civility, Aladdin would have cast himself at his feet again ; but he held him fast by the hand, and obliged him to sit between him and the grand vizier.

Then Aladdin, resuming the discourse, said, "I receive, sir, the honour which your majesty out of your great goodness is pleased to confer on me ; but permit me to tell you, that I have not forgotten that I am your slave ; that I know the greatness of your power, and that I am not insensible how much my birth is below the splendour and lustre of the high rank to which I am raised. If in any way," continued he, "I could have merited so favourable a reception, I confess I owe it merely to the boldness which chance inspired in me to raise my eyes, thoughts, and desires to the divine princess, who is the object of my wishes. I ask your majesty's pardon for my rashness, but I cannot dissemble, that I should die with grief if I should lose my hopes of seeing them accomplished."

"My son," answered the sultan, embracing him a second time, "you would wrong me to doubt for a moment of my sincerity : your life from this moment is too dear to me not to preserve it, by presenting you with the remedy which is

at my disposal. I prefer the pleasure of seeing and hearing you before all your treasure added to mine."

After these words the sultan gave a signal, and immediately the air echoed with the sound of trumpets and hautboys, and other musical instruments: and at the same time the sultan led Aladdin into a magnificent hall, where there was prepared a noble feast. The sultan and Aladdin ate by themselves, the grand vizier and the great lords of the court, according to their dignity and rank, waited all the time. The conversation turned on different subjects; but all the while the sultan took so great a pleasure in seeing him, that he hardly ever took his eyes off him; and throughout all their conversation Aladdin shewed so much good sense, as confirmed the sultan in the good opinion he had of him.

After the feast, the sultan sent for the chief judge of his capital, and ordered him to draw up immediately a contract of marriage between the princess Badroul-boudour his daughter, and Aladdin. In the meantime the sultan and he entered into another conversation on various subjects, in the presence of the grand vizier and the lords of the court, who all admired the solidity of his wit, the great ease and freedom wherewith he delivered himself, and the beautiful thoughts, and his delicacy in expressing them.

When the judge had drawn up the contract in all the requisite forms, the sultan asked Aladdin if he would stay in the palace and solemnise the ceremonies of marriage that day. To which he answered, "Sir, though great is my impatience to enjoy your majesty's goodness, yet I beg of you to give me leave to defer it till I have built a palace fit to receive the princess in; I therefore desire you to grant me a convenient spot of ground near your palace, that I may come the more frequently to pay my respects to you, and I will take care to have it finished with all diligence." "Son," said the sultan, "take what ground you think proper; there is land enough before my palace; but consider, I cannot then see you so soon united with my daughter, which would complete my joy." After these words he embraced Aladdin again, who took his leave with as much politeness as if he had been bred up and had always lived at court.

Aladdin mounted his horse again, and returned home in the same order he came, with the acclamations of the people, who wished him all happiness and prosperity. As soon as he dismounted, he retired to his own chamber; took the lamp, and called the genie as before, who in the usual manner made him a tender of his service. "Genie," said Aladdin, "I have all the reason in the world to commend your exactness in executing hitherto punctually whatever I have asked you to do; but now, if you have any regard for the lamp your mistress, you must show, if possible, more zeal and diligence than ever. I would have you build me, as soon as you can, a palace over against and at a proper distance from the sultan's fit to receive my spouse, the princess Badroul-boudour. I leave the choice of the materials to you, that is to say, porphyry, jasper, agate, lapis lazuli, and the finest marble of the most varied colours, and of the rest of the building. But I expect, that in that highest

storey of this palace you shall build me a large hall with a dome, and four equal fronts ; and that, instead of layers of bricks, the walls be made of massy gold and silver, laid alternately ; that each front shall contain six windows, the lattices of all which, except one, must be left unfinished and imperfect, and shall be so enriched with art and symmetry, diamonds, rubies and emeralds, that they shall exceed everything of the kind that has ever been in the world. I would have an inner and outer court before this palace ; and a curious garden ; but above all things take care that there be laid in a place which you shall point out to me, a treasure of gold and silver coin. Besides, this palace must be well provided with kitchens, and offices, store-houses, and rooms to keep choice furniture in, for every season of the year. I must have stables full of the finest horses, with their equerries and grooms, and hunting equipage. There must be officers to attend the kitchens and offices, and women slaves to wait on the princess. You understand what I mean ; therefore go about it, and come and tell me when all is finished."

By the time Aladdin had instructed the genie with his intentions respecting the building of his palace, the sun was set. The next morning by break of day, Aladdin, whose love for the princess would not let him sleep, was no sooner up but the genie presented himself, and said, "Sir, your palace is finished ; come and see how you like it." Aladdin had no sooner signified his consent, but the genie transported him thither in an instant, and he found it so much beyond his expectation, that he could not enough admire it. The genie led him through all the apartments, where he met with nothing but what was rich and magnificent, with officers and slaves, all dressed according to their rank and the services to which they were appointed. Then the genie shewed him the treasury, which was opened by a treasurer, where Aladdin saw heaps of purses, of different sizes, piled up to the top of the ceiling, and disposed in most pleasing order. The genie assured him of the treasurer's fidelity, and thence led him to the stables, where he shewed him some of the finest horses in the world, and the grooms busy in dressing them ; from thence they went to the store-houses, which were filled with all necessary provisions, both for the food and ornament of the horses.

When Aladdin had examined the palace from top to bottom, and particularly the hall with the four-and-twenty windows, and found it much beyond whatever he could have imagined, he said to the genie, "Genie, no one can be better satisfied than I am ; and indeed I should be very much to blame if I found any fault. There is only one thing wanting, which I forgot to mention ; that is, to lay from the sultan's palace to the door of the apartment designed for the princess, a carpet of fine velvet for her to walk upon." The genie immediately disappeared, and Aladdin saw what he desired executed that minute. Then the genie returned and carried Aladdin home, before the gates of the sultan's palace were opened.

When the porters, who had always been used to an open prospect, came to open the gates, they were amazed to find it obstructed, and to see a carpet of

velvet spread for a great way. They did not immediately see what it meant ; but when they could discern Aladdin's palace distinctly, their surprise was increased. The news of so extraordinary a wonder was presently spread through the palace. The grand vizier, who came soon after the gates were open, was no less amazed than other people at this novelty, but ran and acquainted the sultan, and endeavoured to make him believe it to be all enchantment. "Vizier," replied the sultan, "why will you have it to be enchantment ? You know as well as I, that it is Aladdin's palace, which I gave him leave to build, to receive my daughter in. After the proof we have had of his riches, can we think it strange that he should build a palace in so short a time ? He has a mind to surprise us, and let us see what wonders are to be done with ready money every day. Confess sincerely with me that that enchantment you talk of proceeds from a little envy." The hour of going to council put an end to the conversation.

When Aladdin had been conveyed home and had dismissed the genie, he found his mother up, and dressing herself in one of those suits that were brought her. By the time the sultan came from the council, Aladdin had prepared his mother to go to the palace with her slaves, and desired her, if she saw the sultan, to tell him she came to do herself the honour to attend the princess towards evening to her palace. Accordingly she went ; but though she and the women slaves who followed her were all dressed like sultanesses, yet the crowd was nothing near so great, because they were all veiled, and had each an upper garment on, agreeable to the richness and magnificence of their habits. As for Aladdin, he mounted his horse, and took leave of his paternal house for ever, taking care not to forget his wonderful lamp, by the assistance of which he had reaped such advantages, and arrived at the utmost height of his wishes, and went to the palace in the same pomp as the day before.

As soon as the porters of the sultan's palace saw Aladdin's mother, they went and informed the sultan, who presently ordered the bands of trumpets, cymbals, drums, fifes, and hautboys, placed in different parts of the palace, to play and beat, so that the air resounded with concerts, which inspired the whole city with joy : the merchants began to adorn their shops and houses with fine carpets and cushions, and bedeck them with boughs, and prepare illuminations against night. The artists of all sorts left their work, and the people all repaired to the great space between the sultan's and Aladdin's palace ; which last drew all their attention, not only because it was new to them, but because there was no comparison between the two buildings. But their amazement was, to comprehend by what unheard-of miracle so magnificent a palace should be so soon built ; it being apparent to all that there were no prepared materials, or any foundations laid, the day before.

Aladdin's mother was received in the palace with honour, and introduced into the princess Badr-oul-boudour's apartment, by the chief of the eunuchs. As soon as the princess saw her, she went and saluted her, and desired her to sit down on her sofa ; and while her women made an end of dressing her, and

adorned her with the jewels Aladdin had presented her with, a noble collation was served up. At the same time, the sultan, who had a mind to be as much with his daughter as possible before he parted with her, came and paid her great respect. Aladdin's mother had often talked to the sultan in public, but he had never seen her with her veil off, as she was then ; and though she was somewhat advanced in years, she had the remains of a good face, which shewed what she had been in her youth. The sultan, who had always seen her dressed very meanly, not to say poorly, was surprised to find her as richly and magnificently clothed as the princess his daughter. This made him think Aladdin equally prudent and wise in whatever he undertook.

When it was night, the princess took her leave of the sultan her father : their adieus were tender, and accompanied with tears. They embraced each other several times, and at last the princess left her own apartment, and set forward for Aladdin's palace, with his mother on her left hand, followed by a hundred women slaves, dressed with surprising magnificence. All the bands of music, which played from the time Aladdin's mother arrived, joined together, led the procession, followed by a hundred chiaoux, and the like number of black eunuchs, in two files, with their officers at their head. Four hundred of the sultan's young pages carried flambeaux on each side, which, together with the illuminations of the sultan's and Aladdin's palaces, made it as light as day.

In this order the princess walked on the carpet, which was spread from the sultan's palace to Aladdin's, preceded by bands of musicians, who, as they advanced, joining with those on the terraces of Aladdin's palace, formed a concert, which extraordinary and confused as it appeared, increased the joy not only of the crowd assembled in the great square, but of all that were in the two palaces, the town, and a great way round about it.

At length the princess arrived at the new palace. Aladdin ran with all imaginable joy to receive her at the entrance of the apartment appointed for him. His mother had taken care to point him out to the princess, in the midst of the officers that surrounded him, and she was charmed with his person as soon as she saw him. "Adorable princess," said Aladdin to her, accosting her and saluting her respectfully, "if I have the misfortune to have displeased you by my boldness in aspiring to the possession of so lovely a princess, and my sultan's daughter, I must tell you, that you ought to blame your bright eyes and charms, not me."—"Prince, as I may now call you," answered the princess, "I am obedient to the will of my father : and it is enough for me to have seen you, to tell you that I obey without reluctance."

Aladdin, charmed with so agreeable and satisfactory an answer, would not keep the princess standing after she had walked so far, which was more than she was used to do ; but took her by the hand, which he kissed with the greatest demonstrations of joy, and led her into a large hall, illuminated with an infinite number of wax candles, where, by the care of the genie, a noble feast was served up. The plates were of massy gold, and contained the most delicate meats. The vases, basins, and goblets, with which the beaufet was

furnished, were gold also, and of exquisite workmanship, and all the other ornaments and embellishments of the hall were answerable to this great wealth. The princess, dazzled to see so much riches collected in one place, said to Aladdin, "I thought, prince, that nothing in the world was so beautiful as the sultan my father's palace ; but the sight of this hall alone is sufficient to shew I was deceived."

Then Aladdin led the princess to the place appointed for her, and as soon as she and his mother were sat down, a band of the most harmonious instruments, accompanied with the voices of beautiful ladies, began a concert, which lasted without intermission to the end of the repast. The princess was so charmed, that she declared she never heard anything like it in the sultan her father's court ; but she knew not that the musicians were fairies chosen by the genie, slave of the lamp.

When the supper was ended, and the table taken away, there entered a company of dancers, who danced, according to the custom of the country, several figure dances, ending with a dancing man and woman, who performed their parts with surprising lightness and agility, and shewed all the address they were capable of. About midnight, Aladdin, according to the custom of that time in China, rose up and presented his hand to the princess Badr-oul-boudour to dance with her, and to finish the ceremonies of their nuptials. They danced with so good a grace, that they were the admiration of all the company. When they left off, Aladdin did not let the princess's hand go, but led her to the apartment where the nuptial bed was prepared. The princess's women helped to undress her, and put her to bed : Aladdin's officers did the same by him, and then all retired. Thus ended the ceremonies and rejoicings at the marriage of Aladdin with the princess Badr-oul-boudour.

The next morning when Aladdin awaked, his valets-de-chambre presented themselves to dress him, and brought him another habit as rich and magnificent as that he wore the day before. Then he ordered one of the horses appointed for his use to be got ready, mounted him, and went in the midst of a large troop of slaves to the sultan's palace. The sultan received him with the same honours as before, embraced him, placed him on the throne near him, and ordered in breakfast. Aladdin replied, "I beg your majesty will dispense with me from accepting that honour to-day ; I came to ask you to come and take a repast in the princess's palace, attended by your grand vizier, and all the lords of your court." The sultan consented with pleasure, rose up immediately, and, as it was not far off, went thither on foot, with Aladdin on his right hand, the grand vizier on his left, preceded by the chiaoux and principal officers of his palace, and followed by all the great lords of his court.

The nearer the sultan approached Aladdin's palace, the more he was struck with its beauty, but was much more amazed when he entered it ; and could not forbear breaking out into exclamations of approbation. But when he came into the hall with the four-and-twenty windows, into which Aladdin had invited him, and had seen the ornaments, and, above all, cast his eyes on the windows,

enriched with diamonds, rubies, emeralds, all large perfect stones ; and when Aladdin had observed to him, that it was as rich on the outside, he was so much surprised, that he remained some time motionless. After he recovered himself, he said to his vizier, " Is it possible that there should be such a stately palace so nigh my own, and I be an utter stranger to it till now ? " " Sir," replied the grand vizier, " your majesty may remember that the day before yesterday, you gave Aladdin, whom you accepted for your son-in-law, leave to build a palace over against your own, and that very day at sunset there was no palace on this spot, and yesterday I had the honour first to tell you that the palace was built and finished." " I remember it," replied the sultan, " but never imagined that the palace was one of the wonders of the world ; for where in all the world besides shall we find walls built of courses of massy gold and silver, instead of courses of brick, stone, or marble : and diamonds, rubies, and emeralds set thick about the windows ? There never was anything mentioned like it in this world before."

The sultan would examine and admire the beauty of all the windows and counting them, found that there were but three-and-twenty windows that were so richly adorned, and he was greatly astonished that the twenty-fourth was left imperfect. " Vizier," said he, for that minister made a point of never leaving him, " I am surprised that a hall of this magnificence should be left thus imperfect." " Sir," replied the grand vizier, " without doubt Aladdin only wanted time to finish this window like the rest ; for it is not to be supposed but that he has sufficient jewels for it, and that he will set about it the first opportunity."

Aladdin, who had left the sultan to go and give some orders, returned just as the vizier had given that prince his supposed reasons. " Son," said the sultan to him, " this hall is the most worthy of admiration of any hall in the world ; there is only one thing that surprises me, which is, to find one of the windows unfinished. Is it from the forgetfulness or negligence of the workmen or want of time, that they have not put the finishing stroke to so beautiful a piece of architecture ? " " Sir," answered Aladdin, " it was for none of these reasons that your majesty sees it in this condition. The thing was done by design, and it was by my orders that the workmen left it thus, since I had a mind that your majesty should have the glory of finishing this hall and the palace also together, and I beg of you to approve of my good intention, that I may remember the favours I have received from you." " If you did it with this intention," replied the sultan, " I take it kindly, and will give orders about it immediately." He accordingly sent for the most considerable jewellers and goldsmiths in his capital.

In the meantime, the sultan went out of this hall, and Aladdin led him into that where he had regaled the princess Badr-oul-boudour on their wedding-day. The princess came immediately afterwards, and received the sultan her father with an air that shewed how much she was satisfied with her marriage. Two tables were immediately spread with the most delicious

meats, all served up in gold dishes. The sultan, princess, Aladdin, and the grand vizier, sat down at the first, and all the lords of the court at the second, which was very long. The sultan was very much pleased with the meats, and owned he had never eaten anything more excellent. He said the same of the wines, which were delicious; but what he most of all admired was four large beaufets, profusely furnished with large flagons, basins, and cups, all of massy gold, set with jewels. He was besides charmed with several bands of music, which were ranged along the hall, and formed most agreeable concerts.

When the sultan rose from table, he was informed that the jewellers and goldsmiths he had sent for attended; upon which he returned to the hall, and shewed them the window which was unfinished. "I sent for you," said he, "to fit up this window in as great perfection as the rest; examine them well, and make all the despatch you can, to make them all alike."

The jewellers and goldsmiths examined the other three-and-twenty windows with great attention, and after they had consulted together to know what each could furnish, they returned, and presented themselves before the sultan, whose principal jeweller, undertaking to speak for the rest, said, "Sir, we are all willing to exert our utmost care and industry to obey your majesty, but among us all we cannot furnish jewels enough for so great a work." "I have more than are necessary," said the sultan; "come to my palace, and you shall choose what are fitting."

When the sultan returned to his palace, he ordered his jewels to be fetched out, and the jewellers took a great quantity, particularly those which Aladdin had made him a present of, which they soon used without making any great advance in their work. They came again several times for more, and in a month's time had not finished half their work. In short, they used all the jewels the sultan had of his own, and borrowed of the vizier, and yet the work was not half done.

Aladdin, who knew that all the sultan's endeavours to make this window like the rest were in vain, and that he never could compass it with credit, sent for the jewellers and goldsmiths, and not only bid them desist from their work, but ordered them to undo what they had begun, and to carry all their jewels back to the sultan and to the vizier. They undid in a few hours what they had been six weeks about, and retired, leaving Aladdin alone in the hall. He took the lamp, which he carried about him, and rubbed it, and presently the genie appeared. "Genie," said Aladdin, "I ordered thee to leave one of the four-and-twenty windows of this hall imperfect, and thou hast executed my commands punctually; now, I would have thee make it like the rest." The genie immediately disappeared. Aladdin went out of the hall, and returning soon after into it, he found the window, as he wished it to be, like the others.

In the meantime, the jewellers and goldsmiths reached the palace, and were introduced into the sultan's presence, where the first jeweller, presenting the jewels which he had brought back, said, in the name of all the rest, "Sir, your

majesty knows how long we have been upon the work you were pleased to set us about, in which we used all imaginable industry. It was far advanced, when Aladdin obliged us not only to leave off, but to undo what we had already begun, and bring your majesty your jewels back." The sultan asked them if Aladdin gave them any reason for so doing, and they answering that he had given them none, he ordered a horse to be brought to him presently, which he mounted, and rode to Aladdin's palace, with some few attendants on foot by his side. When he came there, he alighted at the staircase, which led up to the hall with the twenty-four windows, and went directly up to it, without giving previous notice to Aladdin ; but it happened that at that very juncture Aladdin was opportunely there, and had just time to receive him at the door.

The sultan, without giving Aladdin time to complain obligingly of his not giving him notice, that he might have acquitted himself with the more duty and respect, said to him, "Son, I come myself to know the reason why you left so noble and magnificent a hall as this is imperfect."

Aladdin disguised the true reason, which was, that the sultan was not rich enough in jewels to be at so great an expense, but said, "It is true your majesty saw this hall unfinished, but I beg of you now to see if anything is wanting."

The sultan went directly to the window which was left imperfect, and when he found it like the rest, he fancied that he was mistaken, and examined the two windows on each side, and afterwards all the four-and-twenty ; and when he was convinced that the window, which several workmen had been so long about, was finished in so short a time, he embraced Aladdin, and kissed him between his eyes. "My son," said he, "what a man you are to do such surprising things always in the twinkling of an eye ! There is not your fellow in the world. The more I know you, the more I admire you."

Aladdin received these praises from the sultan with a great deal of modesty, and replied in these words : "Sir, it is a great honour to me to deserve your majesty's goodwill and approbation, and I assure you I shall study to deserve them more."

. The sultan returned to his palace as he came, but would not let Aladdin go back with him. When he came there, he found the grand vizier waiting for him, to whom he related the wonder he had been a witness of with the utmost admiration, and in such terms as left that minister no room to doubt but that the fact was as the sultan related it ; though he was the more confirmed in his belief that Aladdin's palace was the effect of enchantment, as he told the sultan the first moment he saw it. He was going to repeat the same thing again, but the sultan interrupted him, and said, "You told me so once before. I see, vizier, you have not forgot your son's marriage to my daughter." The grand vizier plainly saw how much the sultan was prepossessed, and therefore avoided any disputes, and let him remain in his own opinion. The sultan, as certain as he rose in a morning, went into the closet to look at Aladdin's palace, and would go many times in a day to contemplate and admire it.

All this time, Aladdin did not confine himself in his palace, but took care

to shew himself once or twice a week in the town, by going sometimes to one mosque, and sometimes to another, to prayers or to pay a visit to the grand vizier, who affected to pay his court to him on certain days, or to do the principal lords of the court the honour to return their visits, after he had regaled them at his palace. Every time he went out, he caused two slaves, who walked by the side of his horse, to throw handfuls of money among the people, as he passed through the streets and squares, which were generally on those occasions crowded. Besides, no one came to his palace gates to ask alms, but returned satisfied with his liberality. In short, he so divided his time, that not a week passed but Aladdin went either once or twice a hunting, sometimes in the environs of the city, sometimes further off; at which times the villages through which he passed felt the effects of his generosity, which gained him the love and blessings of the people; and it was common for them to swear by his head. In short, without giving the least umbrage to the sultan, to whom he paid all imaginary respect, it might be said that Aladdin, by his affable behaviour and liberality, had won the affections of the people, and was more beloved than the sultan himself. With all these good qualities he shewed a courage and zeal for the public good which could not be sufficiently applauded. He gave sufficient proofs of both in a revolt on the borders of that kingdom: for he no sooner understood that the sultan was levying an army to disperse the rebels, but he begged the command of it, which he found no difficulty to obtain. As soon as he was at the head of the army, he marched against the rebels with so much expedition, that the sultan heard of the defeat of the rebels before he had received an account of his arrival in the army. And though this action rendered his name famous throughout the kingdom, it made no alteration in his disposition; but he was as affable after his victory as before.

Aladdin had behaved himself after this manner several years, when the African magician, who undesignedly had been the instrument of raising him to so high a pitch of fortune, bethought himself of him in Africa, whither after his expedition, he returned; and though he was almost persuaded that Aladdin died miserably in the subterraneous abode where he left him, yet he had the curiosity to inform himself about his end with certainty; and as he was a great geomancer, he took out of a cupboard a square covered box, which he made use of in his geomantic observations, then set himself down on his sofa, set it before him and uncovered it. After he had prepared and levelled the sand which was in it, with an intention to discover whether or no Aladdin died in the subterraneous abode, he cast the points, drew the figures, and formed a horoscope, by which, when he came to examine it, he found that Aladdin instead of dying in the cave, had escaped out of it, lived splendidly, was very rich, had married a princess, and was very much honoured and respected.

The magician no sooner understood by the rules of his diabolical art, that Aladdin had arrived to that height of good fortune, but a colour came into his face, and he cried out in a rage, "This poor sorry tailor's son has discovered the secret and virtue of the lamp! I believed his death,

to be certain, but find too plainly he enjoys the fruit of my labour and study. But I will prevent his enjoying it long, or perish in the attempt." He was not a great while deliberating on what he should do ; but the next morning mounted a barb which was in his stable, set forwards, and never stopped but just to refresh himself and horse, till he arrived at the capital of China. He alighted, took up his lodgings in a khan, and stayed there the remainder of the day and the night, to refresh himself after so long a journey.

The next day his first object was to inquire what people said of Aladdin ; and, taking a walk through the town, he went to the most public and frequented places, where people of the best distinction met to drink a certain warm liquor, which he had drank often when he was there before. As soon as he sat down, he was presented with a glass of it, which he took ; but, listening at the same time to the discourse of the company on each side of him, he heard them talking of Aladdin's palace. When he had drank off his glass, he joined them ; and, taking this opportunity, asked them particularly what palace that was they spoke so advantageously of. "From whence come you ?" said the person to whom he addressed himself ; "you must certainly be a stranger, not to have seen or heard talk of prince Aladdin's palace (for he was called so after his marriage with the princess Badr-oul-boudour.) I do not say," continued the man, "that it is one of the wonders of the world, but that it is the only wonder of the world, since nothing so grand, rich, and magnificent was ever seen. Certainly you must have come from a great distance, not to have heard of it ; it must have been talked of all over the world. Go and see it, and then judge whether I have told you more than the truth." "Forgive my ignorance," replied the African magician ; "I arrived here but yesterday, and came from the farthest part of Africa, where the fame of this palace had not reached when I came away. For the affair which brought me hither was so urgent, that my sole object was to get here as soon as I could, without stopping anywhere, or making any acquaintance. But I will not fail to go and see it ; my impatience is so great, I will go immediately and satisfy my curiosity, if you will do me the favour to shew me the way thither."

The person to whom the African magician addressed himself took a pleasure in shewing him the way to Aladdin's palace, and he got up, and went thither instantly. When he came to the palace, and had examined it on all sides, he doubted not but that Aladdin had made use of the lamp to build it. Without attending to the inability of Aladdin, a poor tailor's son, he knew that none but the genies, the slaves of the lamp, the attaining of which he had missed, could have performed such wonders ; and, piqued to the quick at Aladdin's happiness and greatness, he returned to the khan where he lodged.

The next thing was to know where the lamp was ; if Aladdin carried it about with him, or where he kept it ; and this he was to discover by an operation of geomancy. As soon as he entered his lodging, he took his square box of sand, which he always carried along with him when he travelled, and after he had performed some operations, he knew that the lamp was in Aladdin's

palace ; and so great was his joy at the discovery, that he could hardly contain himself. "Well," said he, "I shall have the lamp, and I defy Aladdin's preventing my carrying it off, and making him sink to his original meanness, from which he has taken so high a flight."

It was Aladdin's misfortune at that time to be gone a-hunting for eight days, of which only three were expired, which the magician came to know by this means. After he had performed this operation, which gave him so much joy, he went to the master of the khan, entered into discourse with him on indifferent matters, and, among the rest, told him he had been to see Aladdin's palace ; and, after exaggerating on all that he had seen most surprising and most striking to him and all the world, he added, "But my curiosity leads me farther, and I shall not be easy till I have seen the person to whom this wonderful edifice belongs." "That will be no difficult matter," replied the master of the khan ; "there is not a day passes but he gives an opportunity when he is in town, but at present he is not at home, and has been gone these three days on a hunting-match, which will last eight."

The magician wanted to know no more : he took his leave of the master of the khan, and returning to his own chamber, said to himself, "This is an opportunity I ought by no means to let slip, but will make the best use of it." To that end he went to a maker and seller of lamps, and asked for a dozen of copper lamps. The master of the shop told him he had not so many by him, but if he would have patience till the next day, he would get him so many against any time he had a mind to have them. The magician appointed his time, and bid him take care that they should be handsome and well polished. After promising to pay him well, he returned to his inn.

The next day the magician called for the twelve lamps, paid the man his full price for them, put them into a basket which he brought on purpose, and, with the basket hanging on his arm, went directly to Aladdin's palace ; and when he came near it, he began crying, "Who will change old lamps for new ones ?" As he went along, he gathered a crowd of children about him who hooted at him, and thought him, as did all who chanced to be passing by, mad or a fool, to offer to change new lamps for old ones.

The African magician never minded their scoffs and hootings, or all they could say to him, but still continued crying, "Who will change old lamps for new ones ?" He repeated this so often, walking backwards and forwards about the princess Badr-oul-boudour's palace, that the princess, who was then in the hall with the four-and-twenty windows, hearing a man cry something, and not being able to distinguish his words, by reason of the hooting of the children and increasing mob about him, sent one of her women slaves down to know what he cried.

The slave was not long before she returned, and ran into the hall, laughing so heartily that the princess could not forbear herself. "Well, giggler," said the princess, "will you tell me what you laugh at ?" "Madam," answered the slave, laughing still, "who can forbear laughing, to see a fool, with a

basket on his arm, full of fine new lamps, asking to exchange them for old ones ? The children and mob crowding about him so that he can hardly stir, make all the noise they can by deriding him."

Another woman slave, hearing this, said, "Now you speak of lamps, I know not whether the princess may have observed it, but there is an old one upon the cornice, and whoever owns it will not be sorry to find a new one in its stead. If the princess has a mind, she may have the pleasure to try if this fool is so silly as to give a new lamp for an old one, without taking anything for the exchange."

The lamp this slave spoke of was Aladdin's Wonderful Lamp, which he, for fear of losing it, had laid upon the cornice before he went hunting ; which precaution he made use of several times before, but neither the princess, the slaves, nor the eunuchs had ever taken notice of it. At all other times but hunting, he carried it about him, and then, indeed, he might have locked it up ; but other people have been guilty of as great oversights, and will be so to the end of time.

The princess Badr-oul-boudour, who knew not the value of this lamp, and the interest that Aladdin, not to mention herself, had to keep it safe from everybody else, entered into the pleasantry, and bid a eunuch take it, and go and make the exchange. The eunuch obeyed, went out of the hall, and no sooner got to the palace gates, but he saw the African magician, called to him, and showing him the old lamp, said to him, "Give me a new lamp for this."

The magician never doubted but this was the lamp he wanted. There could be no other such in this palace, where all was gold or silver. He snatched it eagerly out of the eunuch's hand, and thrusting it as far as he could into his breast, offered him his basket, and bid him choose which he liked best. The eunuch picked out one, and carried it to the princess Badr-oul-boudour ; but the exchange was no sooner made, than the place rung with the shouts of the children, deriding the magician's folly.

The African magician gave everybody leave to laugh as much as they pleased : he stayed not long about Aladdin's palace, but made the best of his way, without crying any longer, "New lamps for old ones." His end was answered, and by his silence he got rid of the children and the mob.

As soon as he got out of the square between the two palaces, he skulked down the streets which were the least frequented ; and having no more occasion for his lamps or basket, set all down in the midst of a street where nobody saw him ; then scouring down another street or two, he walked till he came to one of the city gates, and pursuing his way through the suburbs, which were very long, he bought some provisions before he left the city, got into the fields, and turned into the road which led to a lonely remote place, where he stopped for a time, to execute the design he came about, never caring for his horse, which he left at the khan ; but thinking himself perfectly compensated by the treasure he had acquired.

In this place the African magician passed the remainder of the day, till the darkest time of night, when he pulled the lamp out of his breast, and rubbed it. At that summons, the genie appeared, and said, "What wouldest thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; both I and the other slaves of the lamp." "I command thee," replied the magician, "to transport me immediately, and the palace which thou and the other slaves of the lamp have built in this town, such as it is, and with all the people in it, to such a place in Africa." The genie made no reply, but with the assistance of the other genies, the slaves of the lamp, transported him and the palace entire immediately to the place he appointed in Africa; where we will leave the magician, palace, and the princess Badr-oul-boudour, to speak of the surprise of the sultan.

As soon as the sultan rose the next morning, according to custom, he went into his closet, to have the pleasure of contemplating and admiring Aladdin's palace; but when he first looked that way, and, instead of a palace, saw an empty space, such as it was before the palace was built, he thought he was mistaken, and rubbed his eyes: he looked again, and saw nothing more the second time than the first, though the weather was fine, the sky clear, and the daybreak beginning to appear had made all objects very distinct. He looked through the two openings on the right and left, and saw nothing more than he had formerly been used to see out of them. His amazement was so great, that he stood for some time turning his eyes to the spot where the palace had stood, but where it was no longer to be seen. He could not comprehend how so large a palace as Aladdin's which he saw plainly every day, and but the day before, should vanish so soon, and not leave the least remains behind. "Certainly," said he to himself, "I am not mistaken; it stood there; if it had tumbled down, the materials would have lain in heaps; and if it had been swallowed up by an earthquake, there would be some mark left." Whatever was the case, though he was convinced that no palace stood there, he could not help staying there some time, to see whether he might not be mistaken. At last he retired to his apartment, not without looking behind him before he quitted the spot, and ordered the grand vizier to be fetched in all haste; and in the meantime sat down, his mind agitated by so many different thoughts, that he knew not what to resolve on.

The grand vizier did not make the sultan wait long for him, but came with so much precipitation, that neither he nor his attendants, as they passed by, missed Aladdin's palace; neither did the porters, when they opened the palace gates, observe any alteration.

When he came into the sultan's presence, he said to him, "Sir, the haste in which your majesty sent for me makes me believe something very extraordinary has happened, since you know this is council-day, and I shall not fail attending you there very soon." "Indeed" said the sultan, "it is something very extraordinary, as you say, and you will allow it to be so: tell me what has become of Aladdin's palace." "Aladdin's palace!" replied the grand vizier, in great

amazement ; " I thought as I passed by it, it stood in its usual place : such substantial buildings are not so easily removed." " Go into my closet," said the sultan, " and tell me if you can see it."

The grand vizier went into the closet, where he was struck with no less amazement than the sultan had been. When he was well assured that there was not the least appearance of this palace, he returned to the sultan. " Well," said the sultan, " have you seen Aladdin's palace ? " " Sir," answered the vizier, " your majesty may remember that I had the honour to tell you, that that palace, which was the subject of your admiration, with all its immense riches, was only the work of magic and a magician; but your majesty would not pay the least attention to what I said."

The sultan, who could not deny what the grand vizier had represented to him, flew into a greater passion. " Where is that impostor, that wicked wretch," said he, " that I may have his head cut off immediately." " Sir," replied the grand vizier, " it is some days since he came to take his leave of your majesty ; he ought to be sent to, to know what has become of his palace, since he cannot be ignorant of what has been transacted." " That is too great an indulgence," replied the sultan ; " go and order a detachment of thirty horse, to bring him to me loaded with chains." The grand vizier went and gave orders for a detachment of thirty horse, and instructed the officer who commanded them how they were to act, that Aladdin might not escape them. The detachment pursued their orders ; and about five or six leagues from the town, met him returning from hunting. The officer went up to him, and told him that the sultan was so impatient to see him that he had sent them to accompany him home.

Aladdin had not the least suspicion of the true reason of their meeting him but pursued his way hunting ; but when he came within half a league of the city, the detachment surrounded him, and the officer addressed himself to him, and said, " Prince Aladdin, it is with great regret that I declare to you the sultan's order to arrest you, and to carry you before him as a criminal. I beg of you not to take it ill that we acquit ourselves of our duty, and to forgive us."

Aladdin, who felt himself innocent, was very much surprised at this declaration, and asked the officer if he knew what crime he was accused of, who replied he did not. Then Aladdin, finding that his retinue was much inferior to this detachment, alighted off his horse, and said to the officer, " Execute your orders ; I am not conscious that I have committed any crime against the sultan's person or government." A large long chain was immediately put about his neck, fastened round his body, so that both his arms were pinioned down ; then the officer put himself at the head of the detachment, and one of the troopers taking hold of the end of the chain, and proceeding after the officer, led Aladdin who was obliged to follow him on foot, into the town.

When this detachment entered the suburbs, the people who saw Aladdin thus led as a state criminal, never doubted but that his head was to be cut off ; and as he was generally beloved, some took sabres and other arms ; and those who had none, gathered stones, and followed the detachment. The last five of the

detachment faced about to disperse them ; but their numbers presently increased so much, that the detachment began to think that it would be well if they could get into the sultan's palace before Aladdin was rescued ; to prevent which, according to the different extent of the streets, they took care to cover the ground by extending or closing. In this manner they arrived at the palace square, and there drew up in a line, and faced about till their officer and the trooper that led Aladdin had got within the gates, which were immediately shut.

Aladdin was carried before the sultan, who waited for him, attended by the grand vizier, in a balcony ; and as soon as he saw him, he ordered the executioner, who waited there on purpose, to cut off his head without hearing him, or giving him leave to clear himself.

As soon as the executioner had taken off the chain that was fastened about Aladdin's neck and body, and laid down a skin stained with the blood of the many criminals he had executed, he made Aladdin kneel down, and tied a bandage over his eyes. Then drawing his sabre, he took his measures to strike the blow, by flourishing it three times in the air, waiting for the sultan's giving the signal to separate his head from his body.

At that instant, the grand vizier, perceiving that the populace had forced the guard of horse, and crowded the great square before the palace, and were scaling the walls in several places, and beginning to pull them down, to force their way in, he said to the sultan, before he gave the signal, "I beg of your majesty to consider what you are going to do, since you will hazard your palace being forced ; and who knows what fatal consequence may attend it ?" "My palace forced !" replied the sultan ; "who can have that boldness ?" "Sir," answered the grand vizier, "if your majesty but cast your eyes towards the great square, and on the palace walls, you will know the truth of what I say."

The sultan was so frightened when he saw so great a crowd, and perceived how enraged they were, that he ordered the executioner to put his sabre immediately in the scabbard, and to unbind Aladdin ; and at the same time bid the chiaoux declare to the people that the sultan had pardoned him, and that they might retire.

Then all those who had already got upon the walls, and were witnesses of what had passed, abandoned their design, and got quickly down, overjoyed that they had saved the life of a man they dearly loved, published the news among the rest, which was presently confirmed by the chiaoux from the top of the terraces. The justice which the sultan had done to Aladdin soon disarmed the populace of their rage ; the tumult abated, and the mob dispersed.

When Aladdin found himself at liberty, he turned towards the balcony, and perceiving the sultan, raised his voice, and said to him in a moving manner, "I beg of your majesty to add one favour more to that which I have already received, which is, to let me know my crime." "Your crime !" answered the sultan ; " perfidious wretch ! do you not know it ? Come up hither, and I will shew it you."

Aladdin went up, and presenting himself to the sultan, the latter going before him without looking at him, said, "Follow me;" and then led him into his closet. When he came to the door, he said, "Go in ; you ought to know whereabouts your palace stood ; look round, and tell me what is become of it."

Aladdin looked round, but saw nothing. He perceived very well the spot of ground his palace had stood on ; but not being able to divine how it should disappear, this extraordinary and surprising event threw him into so great confusion and amazement, that he could not return one word of answer.

The sultan growing impatient, said to him again, "Where is your palace, and what is become of my daughter?" Then Aladdin, breaking silence, said to him, "Sir, I see very well, and own that the palace which I have built is not in the same place it was, but is vanished ; neither can I tell your majesty where it may be, but can assure you I have no hand in it."

"I am not so much concerned about your palace," replied the sultan ; "I value my daughter ten thousand times before it, and would have you find her out, otherwise I will cause your head to be struck off, and no consideration shall prevent it."

"I beg of your majesty," answered Aladdin, "to grant me forty days to make my inquiries ; and if in that time I have not the success I wish for, I will come again, and offer my head at the foot of your throne, to be disposed of at your pleasure." "I give you the forty days you ask for," said the sultan ; "but think not to abuse the favour I shew you, by imagining you shall escape my resentment : for I will find you out in whatsoever part of the world you are."

Aladdin went out of the sultan's presence with great humiliation, and in a condition worthy of pity. He crossed the courts of the palace, hanging down his head, and in so great confusion that he durst not lift up his eyes. The principal officers of the court, who had all professed themselves his friends, and whom he had never disengaged, instead of going up to him to comfort him, and offer him a retreat in their houses, turned their backs on him, as much to avoid seeing him, as lest he should know them. But had they accosted him with a word of comfort, or offer of service, they would have no more known Aladdin. He did not know himself, and was no longer in his senses, as plainly appeared by asking everybody he met, and at every house, if they had seen his palace or could tell him any news of it.

These questions made everybody believe that Aladdin was mad. Some laughed at him, but people of sense and humanity, particularly those who had any connection of business or friendship with him, really pitied him. For three days he rambled about the city after this manner, without coming to any resolution, or eating anything but what some good people forced him to take out of charity.

At last, as he could no longer, in his unhappy condition, stay in a city where he had formerly made so fine a figure, he quitted it, and took the road to the country, and after he had traversed several fields in a frightful uncertainty, at the approach of night he came to a river side. There, possessed by his despair

he said to himself "Where shall I seek my palace ? In what province, country, or part of the world, shall I find that and my dear princess, whom the sultan expects from me ? I shall never succeed ; I had better free myself at once from so much fruitless fatigue and such bitter grief which preys upon me." He was just going to throw himself into the river, but, as a good Mussulman, true to his religion, he thought he could not do it without first saying his prayers. Going to prepare himself, he went first to the river side to wash his hands and face, according to custom. But that place being steep and slippery, by reason of the water's beating against it, he slid down and had certainly fallen into the river, but for a little rock which projected about two feet out of the earth. Happily also for him, he still had on the ring which the African magician put on his finger before he went down into the subterraneous abode to fetch the precious lamp, which had not been taken from him. In slipping down the bank he rubbed the ring so hard by holding on the rock, that immediately the same genie appeared whom he saw in the cave where the magician left him. "What wouldst thou have?" said the genie, "I am ready to obey thee as thy slave, and the slave of all those that have that ring on their finger ; both I and the other slaves of the ring."

Aladdin, agreeably surprised at an apparition he so little expected in the despair he was in, replied, "Save my life, genie, a second time, either by shewing me to the place where the palace I have caused to be built now stands, or immediately transport it back where it first stood." "What you command me," answered the genie, "is not in my power ; I am only the slave of the ring ; you must address yourself to the slave of the lamp." "If it be so," replied Aladdin, "I command thee, by the power of the ring, to transport me to the place where my palace stands, in what part of the world soever it is, and set me down under the princess Badr-oul-boudour's window." These words were no sooner out of his mouth, but the genie transported him into Africa, to the midst of a large meadow, where his palace stood, a small distance from a great city, and set him exactly under the windows of the princess's apartment, and then left him. All this was done almost in an instant.

Aladdin, notwithstanding the darkness of the night, knew his palace and the princess Badr-oul-boudour's apartment again very well ; but as the night was far advanced, and all was quiet in the palace, he retired to some distance, and sat down at the foot of a large tree. There, full of hopes, and reflecting on his happiness, for which he was indebted to pure chance, he found himself in a much more peaceable situation than when he was arrested and carried before the sultan, delivered from the danger of losing his life. He amused himself for some time with these agreeable thoughts ; but not having slept for five or six days, he was not able to resist the drowsiness which came upon him, but fell fast asleep where he was.

The next morning, as soon as day appeared, Aladdin was agreeably awakened, not only by the singing of the birds which had roosted in the tree under which he had passed the night, but all those which perched in the thick

trees of the palace garden. When he cast his eyes on that wonderful edifice, he felt an inexpressible joy to think he should soon be master of it again, and once more possess his dear princess Badr-oul-boudour. Pleased with these hopes, he immediately got up, went towards the princess's apartment, and walked some time under her window, in expectation of her rising, that he might see her. During this expectation, he began to consider with himself from whence the cause of his misfortune proceeded ; and after mature reflection, he no longer doubted that it was owing to his having put his lamp out of his sight. He accused himself of negligence, and the little care he took of it, to let it be a moment away from him. But what puzzled him most was, he could not imagine who had been so jealous of his happiness. He would soon have guessed this, if he had known that both he and his palace were in Africa, the very name of which would soon have made him remember the magician, his declared enemy ; but the genie, the slave of the ring, had not made the least mention of the name of the place nor had Aladdin asked him.

The princess Badr-oul-boudour rose earlier that morning than she had done since her transportation into Africa by the magician, whose presence she was forced to support once a day because he was master of the palace ; but she had always treated him so harshly, that he dared not reside in it. As she was dressing, one of the women, looking through the window, perceived Aladdin, and presently ran and told her mistress. The princess, who could not believe the news, went that moment herself to the window, and seeing Aladdin, immediately opened it. The noise the princess made in opening the window made Aladdin turn his head that way, who, knowing the princess, saluted her with an air that expressed his joy. "To lose no time," said she to him, "I have sent to have the private door opened for you. Enter and come up ;" and then shut the window.

The private door, which was just under the princess's apartment, was soon opened, and Aladdin was conducted up into the princess's chamber. It is impossible to express the joy of those lovers at seeing each other, after a separation which they both thought was for ever. They embraced several times, and showed all the marks of a sincere love and tenderness, after an event so unforeseen and melancholy. After these embracings, and shedding tears of joy, they sat down, and Aladdin, beginning the discourse said, "I beg of you, princess, in God's name, before we talk of anything else, to tell me, both for your own sake, the sultan your father's and mine, what has become of an old lamp which I left upon the cornice in the hall of the four-and-twenty windows, before I went to hunting."

"Alas ! dear husband," answered the princess, "I am afraid our misfortune is owing to that lamp ; and what grieves me most is, that I have been the cause of it." "Princess," replied Aladdin, "do not blame yourself, since it was entirely my fault, and I ought to have taken more care of it. But let us now think only of repairing the loss : tell me what has happened, and into whose hands it has fallen."

Then the princess Badr-oul-boudour gave Aladdin an account how she changed the old lamp for a new one, which she ordered to be fetched, that he might see it, and how the next morning she found herself in the unknown country they were then in, which she was told was Africa, by the traitor who had transported her thither by his magic art.

"Princess," said Aladdin, interrupting her, "you have informed me who the traitor is, by telling me we are in Africa. He is the most perfidious of all men; but this is neither a time nor place to give you a full account of his villainies. I desire you only to tell me what he has done with the lamp, and where he has put it." "He carries it carefully wrapt up in his bosom," said the princess; "and this I can assure you, because he pulled it out before me, and shewed it to me in triumph."

"Princess," said Aladdin, "do not be displeased that I trouble you with so many questions, since they are equally important both to you and me. But to come to what most particularly concerns me. Tell me, I conjure you, how so wicked and perfidious a man treats you?" "Since I have been here," replied the princess, "he comes once every day to see me; and I am persuaded the little satisfaction he receives from his visits makes him come no oftener. All his discourse tends to persuade me to break that faith I have pledged to you, and to take him for a husband; giving me to understand, I ought not to entertain any hopes of ever seeing you again, for that you were dead, and had had your head struck off by the sultan my father's order. He added, to justify himself, that you were an ungrateful wretch: that your good fortune was owing to him, and a great many other things of that nature, which I forbear to repeat; but as he received no other answer from me but grievous complaints and tears, he was always forced to retire with as little satisfaction as he came. I doubt not his intention is to allow me time to vanquish my grief, in hopes afterwards that I may change my sentiments; and if I persevere in an obstinate refusal, to use violence. But my dear husband's presence removes all my disquiets."

"I am confident it is not in vain," replied Aladdin, "since my princess's fears are removed, and I think I have found the means to deliver you from both your enemy and mine: to execute this design, it is necessary for me to go to the town. I shall return by noon, and then will communicate my design to you, and tell you what must be done by you to ensure success. But that you may not be surprised, I think it proper to acquaint you that I shall change my apparel, and beg of you to give orders that I may not wait long at the private door, but that it may be opened at the first knock;" all which the princess promised to observe.

When Aladdin had got out of the palace by that door, he looked round about him on all sides, and perceiving a peasant going into the country, he hastened after him; and when he had overtaken him, made a proposal to him to change clothes, which the man agreed to. They went behind a hedge, and there made the exchange. The countryman went about his business, and Aladdin to the city. After traversing several streets, he came to that part of the town where all

sorts of merchants and artisans had their particular streets, according to their trades. He went into that of the druggists ; and going into one of the largest and best furnished shops, asked the druggist if he had a certain powder which he named.

The druggist, looking upon Aladdin by his habits to be very poor, and that he had not money enough to pay for it, told him he had it, but that it was very dear ; upon which Aladdin, penetrating his thoughts, pulled out his purse, and shewing him some gold, asked for half a drachm of the powder ; which the druggist weighed, and wrapped up in a piece of paper, and gave him, telling him the price was a piece of gold. Aladdin put the money in his hand, and staying no longer in the town but just to get a little refreshment, returned to the palace, where he waited not long at the private door. When he came into the princess's apartment, he said to her, "Princess, perhaps the aversion you tell me you have for your ravisher, may be an objection to your executing what I am going to propose to you ; but give me leave to tell you, it is proper that you should at this juncture dissemble a little, and do violence to your inclinations, if you would deliver yourself from him, and give my lord the sultan, your father, the satisfaction of seeing you again."

"If you will take my advice," continued he, "dress yourself this moment in one of your richest habits, and when the African magician comes, make no difficulty to give him the best reception ; receive him with an open countenance, without affectation or constraint, yet so as that, if there remains any cloud of affliction, he may imagine time will dissipate it. In your conversation, let him understand that you strive to forget me ; and that he may be the more fully convinced of your sincerity, invite him to sup with you, and give him to understand you should be glad to taste some of the best wines of his country. He will presently go to fetch you some. During his absence, put into one of the cups like that you are accustomed to drink out of, this powder, and setting it by, charge the slave you design that night to attend you, upon a signal you shall agree upon with her, to bring that cup to you. When the magician and you have eaten and drank as much as you choose, let her bring you the cup, and change cups with him. He will take it as so great a favour that he will not refuse you, and will empty the cup ; but no sooner will he have drank it off, than you will see him fall backwards. If you have any reluctance to drink out of his cup, you may pretend only to do it, without fear of being discovered ; for the effect of the powder is so quick, that he will not have time enough to know whether you drink or not."

When Aladdin had finished, "I own," answered the princess, "I shall do myself a great violence in consenting to make the magician such advances as I see absolutely necessary for me to make ; but what cannot one resolve to do against a cruel enemy ? I will therefore follow your advice, since both my repose and yours depend on it." After the princess had agreed to the measures proposed by Aladdin, he took his leave of her, and went and spent the rest of the day in the neighbourhood of the palace till it was night, when he might safely return to the private door.

The princess Badr-oul-boudour, who was not only inconsolable to be separated from her dear husband, whom she loved from the first moment, and still continued to love more out of inclination than duty, but also from the sultan her father, who had always shewed a tender and paternal love for her, had, ever since that cruel separation, lived in great neglect of her person. She had almost, as one may say, forgot the neatness so becoming persons of her sex and quality, particularly after the first time the magician paid her a visit ; and she understood by some of the women, who knew him again, that it was he who took the old lamp in exchange for a new one, which notorious cheat rendered the sight of him more abhorred. However, the opportunity of taking the revenge he deserved sooner than she durst hope for, made her resolve to gratify Aladdin. As soon, therefore, as he was gone, she sat down at her toilet, and was dressed by her women to the best advantage, in the richest habit, most suitable to her design. Her girdle was of the finest and largest diamonds set in gold, which she suited with a necklace of pearls, six on a side, so well proportioned to that in the middle, which was the largest and most valuable, that the greatest sultanesses and queens would have been proud to have been adorned with only two of the smallest. Her bracelets, which were of diamonds and rubies intermixed, answered admirably to the richness of the girdle and necklace.

When the princess Badr-oul-boudour was completely dressed, she consulted her glass and women upon her adjustment ; and when she found she wanted no charms to flatter the foolish passion of the African magician, she sat down on a sofa, expecting his arrival.

The magician came at the usual hour, and as soon as he entered the great hall, where the princess waited to receive him, she rose up in all her beauty and charms and pointed with her hand to the most honourable place, waiting till he sat down, that she might sit at the same time which was a piece of civility she had never shewn him before.

The African magician, dazzled more with the lustre of the princess's eyes than the glittering of the jewels with which she was adorned, was very much surprised. The majestic and graceful air with which she received him, so opposite to her former behaviour, quite confounded him.

When he had sat down, the princess, to free him from his embarrassment, broke silence first. Looking at him all the time in a manner sufficient to make him believe that he was not so odious to her as she had given him to understand before, said to him, " You are doubtless, amazed to find me so much altered to-day from what I used to be ; but your surprise will not be so great when I acquaint you that I am naturally of a disposition so opposite to melancholy and grief, sorrow and uneasiness, that I always strive to put them as far away as possible when I find the subject of them is past. I have reflected on what you told me of Aladdin's fate, and know the sultan my father's temper so well, that I am persuaded, with you, that Aladdin could not escape the terrible effects of his rage ; therefore should I continue to lament

him all my life, my tears cannot recall him. For this reason, after I have paid all the duties my love requires of me to his memory, now he is in the grave, I think I ought to endeavour to comfort myself. These are the motives of the change you see in me; and to begin to cast off all melancholy, I am resolved to banish it entirely; and persuaded you will bear me company to-night, I have ordered a supper to be prepared; but as I have no wines but of China, I have a great desire to taste of the product of Africa, where I now am, and doubt not you will get some of the best."

The African magician, who looked upon the happiness of coming so soon and so easily into the princess Badr-oul-boudour's good graces as impossible, could not think of words expressive enough to testify how sensible he was of her favours: but to put an end the sooner to a conversation which would have embarrassed him, if he had engaged farther in it, he turned it upon the wines of Africa, and said, "Of all the advantages Africa can boast, that of producing the most excellent wines is one of the principal. I have a vessel of seven years old, which has never been broached; and it is indeed, not praising it too much to say it is the finest wine in the world. If my princess," added he, "will give me leave, I will go and fetch two bottles, and return again immediately." "I should be sorry to give you that trouble," replied the princess, "you had better send for them." "It is necessary I should go myself," answered the African magician; "for nobody but myself knows where the key of the cellar is laid, or has the secret to unlock the door." "If it be so," said the princess, "make haste back again; for the longer you stay the greater will be my impatience, and we shall sit down to supper as soon as you come back."

The African magician, full of hopes of his expected happiness, rather flew than ran, and returned quickly with the wine. The princess not doubting in the least but he would make haste, put with her own hand the powder Aladdin gave her into the cup that was set apart for that purpose. They sat down at the table opposite to each other, the magician's back towards the beaufet. The princess presented him with the best at the table, and said to him, "If you please, I will entertain you with a concert of vocal and instrumental music: but as we are only two, I think conversation may be more agreeable." This the magician took as a new favour.

After they had eaten some time, the princess called for some wine, and drank the magician's health; and afterwards said to him, "Indeed you were in the right to commend your wine, since I never tasted of any so delicious in my life." "Charming princess," said he, holding in his hand the cup which had been presented to him, "my wine becomes more exquisite by your approbation of it." "Then drink my health," replied the princess; "you will find I understand wines." He drank the princess's health, and returning the cup, said, "I think myself happy, princess, that I reserved this wine for so good an occasion; and I own I never before drank any so excellent in every respect."

When they had drank two or three cups more a-piece the princess, who had completely charmed the African magician by her civility and obliging behaviour, gave the signal to the slave who served them with wine, bidding her bring the cup which had been filled for herself, and at the same time bring the magician a full cup. When they both had their cups in their hands, she said to him, "I know not how you here express your loves when drinking together as we are : with us in China, the lover and his mistress reciprocally exchange cups, and drink each other's health ;" at the same time she presented to him the cup which was in her hand, and held out her hand to receive his. He for his part hastened to make the exchange with the more pleasure, because he looked upon this favour as the most certain token of an entire conquest over the princess, which raised his happiness to its height. Before he drank, he said to her, with the cup in his hand, "Indeed, princess, we Africans are not so refined in the art of love as you Chinese : and instructing me in a lesson I was ignorant of, informs me how sensible I ought to be of the favour done me. I shall never, lovely princess, forget my recovering, by drinking out of your cup, that life, which your cruelty, had it continued, would have made me despair of."

The princess Badr-oul-boudour, who began to be tired with this barefaced declaration of the African magician, interrupted him, by saying, "Let us drink first, and then say what you will afterwards ;" and at the same time set the cup to her lips, while the African magician, who was eager to get his wine off first, drank up the very last drop. In finishing it he had reclined his head back, to show his eagerness, and remained some time in that state. The princess kept her cup at her lips, till she saw his eyes turn in his head, and he fell backwards lifeless.

The princess had no occasion to order the back-door to be opened to Aladdin ; for her women were so disposed from the great hall to the foot of the staircase, that the word was no sooner given, that the African magician was fallen backwards, but the door opened that instant.

As soon as Aladdin entered the hall, he saw the magician stretched backwards on the sofa. The princess Badr-oul-boudour rose from her seat, and ran overjoyed to him, to embrace him ; but he stopped her, and said, "Princess, it is not yet time ; oblige me by retiring to your apartment, and let me be left alone a moment, while I endeavour to transport you back to China as quickly as you were brought from thence."

When the princess, her women and eunuchs were gone out of the hall, Aladdin shut the door, and going directly to the dead body of the magician, opened his vest, and took out the lamp carefully wrapt up, as the princess told him, and unfolding and rubbing it the genie immediately appeared. "Genie," said Aladdin, "I have called thee to command thee, on the part of thy good mistress of this lamp, to transport this palace presently into China to the same place from whence it was brought hither." The genie bowed his head in token of obedience, and disappeared. Immediately the palace was

transported into China, and its removal was only felt by two little shocks, the one when it was lifted up, the other when it was set down, and both in a very short interval of time.

Aladdin went down to the princess's apartment, and embracing her, said, "I can assure you, princess, that your joy and mine will be complete to-morrow morning." The princess, who had not quite supped, guessing that Aladdin might be hungry, ordered the meats that were served up in the great hall, and were scarce touched, to be brought down. The princess and Aladdin ate as much as they thought fit, and drank in like manner of the African magician's old wine : during which time their discourse could not be any otherwise than satisfactory, and then they retired to their own chamber.

From the time of the transportation of Aladdin's palace, and of the princess Badr-oul-boudour in it, the sultan, that princess's father, was inconsolable for the loss of her, as he considered it. He hardly slept night or day and instead of taking measures to avoid everything that could keep off his affliction, he, on the contrary, indulged in it ; for whereas before he used to go every morning into his closet, to please himself with that agreeable prospect, he went now many times in the day, to renew his tears, and plunge himself into the deepest melancholy, by the idea of no more seeing that which once gave him so much pleasure, and reflecting how he had lost what was the most dear to him in this world.

The very morning of the return of Aladdin's palace, the sultan went by break of day into his closet, to indulge his sorrows. Collected in himself, and in a pensive mood, he cast his eyes in a melancholy manner towards the place where he remembered the palace once stood, expecting only to see an open space ; but perceiving that vacancy filled up, he at first imagined it to be the effect of a fog ; but looking more attentively, he was convinced beyond the power of doubt that it was his son-in-law's palace. Then joy and gladness succeeded to sorrow and grief. He returned immediately into his apartment, and ordered a horse to be saddled and brought to him in all haste, which he mounted that instant, thinking he could not make haste enough to get to Aladdin's palace.

Aladdin, who foresaw what would happen, rose that morning by daybreak, put on one of the most magnificent habits his wardrobe afforded, and went up into the hall of twenty-four windows, from whence he perceived the sultan coming, and got down soon enough to receive him at the foot of the great staircase, and to help him to dismount. "Aladdin," said the sultan, "I cannot speak to you till I have seen and embraced my daughter."

He led the sultan into the princess Badr-oul-boudour's apartment, who, having been told by him, when he rose, that she was no longer in Africa, but in China, and in the capital of the sultan her father, had just done dressing herself. The sultan embraced her with his face bathed in tears of joy ; and the princess, on her side, gave him all the testimonies of the extreme pleasure the sight of him gave her.

The sultan was some time before he could open his lips, so great was his surprise and joy to find his daughter again, after he had given her up for lost ; and the princess, after seeing her father, let fall tears of joy.

At last the sultan broke silence, and said, “ I would believe, daughter, your joy to see me makes you seem so little changed, as if no misfortune had befallen you ; for a large palace cannot be so suddenly transported as yours has been, without great fright and terrible anguish. I would have you tell me all that has happened, and conceal nothing from me.”

The princess, who took great pleasure in giving the sultan the satisfaction he demanded, said, “ Sir, if I appear so little altered, I beg of your majesty to consider that I received new life yesterday morning by the presence of my dear husband and deliverer Aladdin, whom I looked upon and bewailed as lost to me ; and the happiness of seeing and embracing whom has almost recovered me to my former state of health. But my greatest trouble was only to find myself forced from your majesty and my dear husband ; not only in respect to the inclination I bore to my husband, but from the uneasiness I laboured under besides, for fear that he, though innocent, should feel the effects of your anger, to which I knew he was left exposed. I suffered but little from the insolence of the wretch who had carried me off ; for having secured the ascendant over him, I always put a stop to his disagreeable discourse, and was as little constrained as I am at present.

“ As to what relates to my transportation, Aladdin had no hand in it ; I myself am the innocent cause of it.” To persuade the sultan of the truth of what she said, she gave him a full account how the African magician disguised himself like a seller of lamps, and offered to change new lamps for old ones ; and how she amused herself in making that exchange, being entirely ignorant of the secret and importance of that lamp ; how the palace and herself were carried away and transported into Africa with the African magician, who was recollected by two of her women and the eunuch who made the exchange of the lamp, when he had the boldness to pay her the first visit, after the success of his audacious enterprise, to propose himself for her husband ; how he persecuted her till Aladdin’s arrival ; how he and she concerted measures together to get the lamp from him again, which he carried about him ; and the success they had ; and particularly by her dissimulation, inviting him to supper and giving him the cup with the powder prepared for him. “ For the rest,” added she, “ I leave it to Aladdin to give you an account.”

Aladdin had not much to tell the sultan, but only said, “ When the private door was opened, I went up into the great hall, where I found the magician lying dead on the sofa ; as I thought it not proper for the princess to stay there any longer, I desired her to go down into her own apartment, with her women and eunuchs. As soon as I was alone, and had taken the lamp out of the magician’s breast, I made use of the same secret he had done to remove the palace, and carry off the princess ; and by that means the palace was brought into the same place where it stood before ; and I have the happiness to bring back the princess to your majesty, as you commanded me. But

that your majesty may not think that I impose upon you, if you will give yourself the trouble to go up into the hall, you shall see the magician punished as he deserved."

The sultan, to be assured of the truth, rose up instantly, and went up into the hall, where, when he saw the African magician dead, and his face already livid by the strength of the poison, he embraced Aladdin with great tenderness, and said, "My son, be not displeased at my proceedings against you ; they arose from my paternal love, and therefore you ought to forgive the excesses to which it hurried me." "Sir," replied Aladdin, "I have not the least reason to complain of your majesty's conduct, since you did nothing but what your duty required of you. This infamous magician, the basest of men, was the sole cause of my misfortune. When your majesty has leisure, I will give you an account of another villainous action he was guilty of to me, which was no less black and base than this, from which I was preserved by the grace of God in a very particular manner." "I will take an opportunity, and that very shortly," replied the sultan, "to hear it ; but in the meantime let us think only of rejoicing, and the removal of this odious object."

Aladdin ordered the magician's dead carcass to be removed and thrown on the dunghill, for the birds and beasts to prey upon. In the meantime the sultan commanded the drums, trumpets, cymbals, and other instruments of music, to announce the public joy, and a feast of ten days to be proclaimed for joy of the return of the princess Badr-oul-boudour, and Aladdin with his palace.

Thus Aladdin escaped a second time the almost inevitable danger of losing his life : but this was not the last, since he ran as great a hazard a third time, the circumstances of which I shall relate.

The African magician had a younger brother, who was a great necromancer, and even surpassed him in villainy and pernicious designs. As they did not live together, or in the same city, but oftentimes when one was in the east the other was in the west, they failed not every year to inform themselves, by their art of necromancy, where each other was, how they did, and whether they stood in need of each other's assistance.

Some time after the African magician had failed in his enterprise against Aladdin's happiness, his younger brother, who had not heard any tidings of him for a year, and was not in Africa, but in a distant country, had the curiosity to know in what part of the world he was, how he did, and what he was doing ; and as he, as well as his brother, always carried a geomantic square instrument about him, he prepared the sand, cast the points, and drew the figures. On examining the houses, he found that his brother was no longer living ; by another house, that he had been poisoned, and died suddenly ; and by another, that it was in the capital of the kingdom of China ; and that the person who poisoned him was of mean birth, and married to a princess, a sultan's daughter.

When the magician had after this manner informed himself of his brother's

fate, he lost no time in useless regret, which could not restore him to life again ; but resolving immediately to revenge his death, he took horse, and set forwards for China : where, after crossing plains, rivers, mountains, deserts, and a long tract of country without stopping, he arrived after incredible fatigues.

When he came to the capital of China, which his knowledge of geomancy pointed out to him, and being certain he had not mistaken any other kingdom for it, he took a lodging. The next day he went out, and walked through the town, not so much to observe the beauties, which were indifferent to him, but with an intention to take proper measures to execute his pernicious designs. He introduced himself into the most frequented places, where he listened to everybody's discourse. In a place where people resorted to divert themselves with all sorts of games, and where some are conversing while others play, he heard some persons talk of the virtue and piety of a woman called Fatima, who had retired from the world, and of the miracles she performed. As he fancied that this woman might be serviceable to him in the project he had in his head, he took one of the company aside, and desired him to tell him more particularly who that holy woman was, and what sort of miracles she performed.

"What !" said the person to whom he addressed himself, "have you never seen or heard talk of her ? She is the admiration of the whole town, for her fasting, her austerities, and her exemplary life. Except Mondays and Fridays, she never stirs out of her little cell ; and on those days on which she comes into the town, she does an infinite deal of good ; for there is not a person who has the headache, but is cured by her laying her hand upon them."

The magician wanted no further information. He only asked the person in what part of the town this holy woman's cell was. After he had shewn him it, and he had concluded and determined on the detestable design he had in his head, and that he might know the way again, and be fully informed, he watched all her steps the first day she went out after he had made this inquiry, without losing sight of her till evening, when he saw her re-enter her cell. When he had fully observed the place, he went to one of those houses where they sell a certain hot liquor, and where any person may pass the night, particularly in the great heats, when the people of that country prefer lying on a mat to a bed. About midnight, after the magician had satisfied the master of the house for what little he had called for, he went out, and proceeded directly to the cell of Fatima, the holy woman, the name she was known by throughout the town. He had no difficulty in opening the door, which was only fastened with a latch, and he shut it again after he had got in, without any noise ; and when he entered the cell, perceived Fatima by moonlight lying in the air on a sofa, covered only by an old mat, with her head leaning against the wall. He awakened her and clapped a dagger to her breast.

Poor Fatima, opening her eyes, was very much surprised to see a man with a dagger at her breast ready to stab her, and who said to her, "If you cry out, or make the least noise, I will kill you : but get up and do as I bid you."

Fatima, who had lain down in her clothes, got up trembling with fear.

"Do not be so much frightened," said the magician, "I only want your habit : give it me presently, and take mine." Accordingly Fatima and he changed clothes. Then he said, "Colour my face as yours is, that I may be like you ;" but perceiving that the poor creature could not help trembling, to encourage her, he said, "I tell you again you need not fear anything : I swear by the name of God I will not take away your life." Fatima lighted her lamp, made him come into the cell, and taking a pencil and dipping it into a certain liquor, rubbed it over his face, and assured him the colour would not change, and that his face was of the same dye as her own : after which she put her own head-dress on his head, with a veil, with which she showed him how to hide his face as he passed through the town. After this, she put a long string of beads about his neck which hung down to the middle of his body, and giving him the stick she used to walk with, in his hand, brought him a looking-glass, and bid him look if he was not as like her as possible. The magician found himself disguised as he wished to be ; but he did not keep the oath he so solemnly swore to the good Fatima ; but instead of stabbing her, for fear the blood might discover him, he strangled her ; and when he found she was dead, threw her body into a cistern just by the cell.

The magician, thus disguised like the holy woman Fatima, spent the remainder of the night in the cell, after he had committed so horrid a murder. The next morning, two hours after sunrise, though it was not a day the holy woman used to go out on, he crept out of the cell, being well persuaded that nobody would ask him any questions about it ; or, if they should, he had an answer ready for them. As one of the first things he did after his arrival was to find out Aladdin's palace, where he was to execute his designs, he went directly thither.

As soon as the people saw the holy woman, as they imagined him to be, they presently gathered about him in a great crowd. Some begged his blessing, others kissed his hand, and others, more reserved, only the hem of his garment : while others, whether their heads ached, or they had a mind to be preserved against that distemper, stooped for him to lay his hands upon them ; which he did, muttering some words in form of prayer, and, in short, counterfeited so well, that everybody took him for the holy woman.

After frequently stopping to satisfy these kind of people, who received neither good nor harm from this imposition of hands, he came at last to the square before Aladdin's palace. The crowd was so great that the eagerness to get at him increased in proportion. Those who were the most zealous and strong, forced their way through the crowd to get room. There were such quarrels, and so great a noise, that the princess, who was in the hall of four-and-twenty windows, heard it, and asked what was the matter ; but nobody being able to give her an account, she ordered them to go and see, and inform her. One of her women looked out of a window, and then told her it was a great crowd of people that were gathering about the holy woman, to be cured of the headache by the imposition of her hands.

The princess, who had for a long time heard a great deal of this holy woman, but had never seen her, conceived a great curiosity to have some conversation with her, which the chief of the eunuchs perceiving, told her it was an easy matter to bring her to her, if she desired and commanded it ; and the princess shewing a desire, he immediately sent four eunuchs for the pretended holy woman.

As soon as the crowd saw the eunuchs coming, they made way, and the magician perceiving also that they were coming for him, advanced to meet them, overjoyed to find his plot took so well. "Holy woman," said one of the eunuchs, "the princess wants to see you, and has sent us for you." "The princess does me too great an honour," replied the false Fatima ; "I am ready to obey her command," and at the same time followed the eunuchs to the palace.

When the magician, who under a holy garment disguised a wicked heart, was introduced into the great hall, and perceived the princess, he began a prayer, which contained a long enumeration of vows and good wishes for the princess's health and prosperity, and that she might have everything she desired. Then he displayed all his deceitful, hypocritical rhetoric, to insinuate himself into the princess's favour under the cloak of piety, which it was no hard matter for him to do ; for as the princess herself was naturally good she was easily persuaded that all the world was like her, especially those who made profession of serving God in solitary retreat.

When the pretended-Fatima had made an end of his long harangue, the princess said to him, "I thank you, good mother, for your prayers ; I have great confidence in them, and hope God will hear them. Come and sit by me." The false Fatima sat down with affected modesty : then the princess, resuming her discourse, said, "My good mother, I have one thing to ask you, which you must not refuse me ; which, is, to stay with me, that you may entertain me with your way of living ; and that I may learn from your good example how to serve God." "Princess," said the counterfeit Fatima, "I beg of you not to ask what I cannot consent to, without neglecting my prayers and devotions." "That shall be no hindrance to you," answered the princess ; "I have a great many apartments unoccupied ; you shall choose which you like best, and shall have as much liberty to perform your devotions as if you were in your own cell."

The magician, who wanted nothing more than to introduce himself into Aladdin's palace, where it would be a much easier matter for him to execute his pernicious designs, under the favour and protection of the princess, than if he had been forced to come and go from the cell to the palace, did not urge much to excuse himself from accepting the obliging offer the princess made him. "Princess," said he, "whatever resolution a poor wretched woman, as I am, may have made to renounce the pomp and grandeur of this world, I dare not presume to oppose the will and commands of so pious and charitable a princess."

Upon this the princess, rising up, said, "Come along with me, I will shew

you what empty apartments I have, that you may make choice of which you like best." The magician followed the princess Badr-oul-boudour, and of all the apartments she shewed him, made choice of that which was the worse furnished, saying it was too good for him, and that he only accepted of it to please her.

Afterwards the princess would have brought him back again into the great hall to make him dine with her : but he considering that then he should be obliged to show his face, which he had always taken care to hide ; and fearing that the princess should find out that he was not Fatima, he begged of her earnestly to dispense with him, telling her that he never ate anything but bread, and dried fruits, and desiring to eat that slight repast in his own apartment ; that the princess granted him, saying, "You may be as free here, good mother, as if you were in your own cell : I will order you a dinner, but remember, I expect you as soon as you have finished your repast."

After the princess had dined, and the false Fatima had been informed by one of the eunuchs that she had risen from the table, he failed not to wait upon her. "My good mother," said the princess, "I am overjoyed to have the company of so holy a woman as yourself, who will confer a blessing upon this palace. But now I am speaking of this palace, pray how do you like it ? And before I shew you it all, tell me first what you think of this hall."

Upon this question, the counterfeit Fatima, who, to act his part the better, affected to hang down his head, without so much as ever once lifting it up, at last looked up, and surveying the hall from one end to the other, when he had examined it well, said to the princess, "As far as such a solitary being as I can judge, who am unacquainted with what the world calls beautiful ; this hall is truly admirable and most beautiful : there wants but one thing." "What is that, good mother ?" answered the princess Badr-oul-boudour ; "tell me, I conjure you. For my part I always believed, and have heard say, it wanted nothing ; but if it does, it shall be supplied."

"Princess," said the false Fatima, with great dissimulation, "forgive me for the liberty I have taken ; but my opinion is, if it can be of any importance, that if a roc's egg was hung up in the middle of this dome, this hall would have no parallel in the four quarters of the world, and your palace would be the wonder of the universe."

"My good mother," said the princess, "what bird is a roc, and where may one get an egg ?" "Princess," replied the pretended Fatima, "it is a bird of prodigious size, which inhabits the top of mount Caucasus ; the architect who built your palace can get you one."

After the princess Badr-oul-boudour had thanked the false Fatima for what she believed her good advice, she conversed with her upon other matters ; but could not forget the roc's egg, which she made account to tell Aladdin of when he returned from hunting. He had been gone six days, which the magician knew and therefore took advantage of his absence ; but he returned that evening after the false Fatima had taken leave of the princess, and retired to his apartment. As soon as he arrived, he went directly up to the princess's apartment, saluted

and embraced her, but she seemed to receive him coldly. "My princess," said he, "I think you are not so cheerful as you used to be. Has anything happened during my absence which has displeased you, or given you any trouble or dissatisfaction? In the name of God do not conceal it from me. I will leave nothing undone that is in my power to please you." "It is a trifling matter, replied the princess, "which gives me so little concern that I could not have thought you could have perceived it in my countenance; but since you have unexpectedly discovered some alteration, I will no longer disguise a matter of so little consequence from you.

"I always believed, as well as you," continued the princess Badr-oul-boudour, "that our palace was the most superb, magnificent, and complete in the world; but I will tell you now what I find fault with, upon examining the hall of four-and-twenty windows. Do not you think with me, that it would be complete if a roc's egg was hung up in the midst of the dome?" "Princess," replied Aladdin, "it is enough that you think there wants such a thing. You shall see by the diligence used to repair that deficiency, that there is nothing which I would not do for your sake."

Aladdin left the princess Badr-oul-boudour that moment, and went up into the hall of four-and-twenty windows, where pulling out of his bosom the lamp, which after the danger he had been exposed to, he always carried about him, he rubbed it; upon which the genie immediately appeared. "Genie," said Aladdin, "there wants a roc's egg to be hung up in the midst of the dome. I command thee, in the name of this lamp, to repair the deficiency." Aladdin had no sooner pronounced these words, but the genie gave so loud and terrible a cry, that the hall shook, and Aladdin could scarce stand upright. "What! wretch," said the genie, in a voice that would have made the most undaunted man tremble, "is it not enough that I and my companions have done everything for you, but you, by an unheard-of ingratitude, must command me to bring my master, and hang him up in the midst of this dome? This attempt deserves that you, your wife, and your palace, should be immediately reduced to ashes; but you are happy in not being the author of this request, and that it does not come from yourself. Know, then, that the true author is the brother of the African magician, your enemy, whom you have destroyed as he deserved. He is now in your palace, disguised in the clothes of the holy woman Fatima, whom he murdered: and it is he who has suggested to your wife, to make this pernicious demand. His design is to kill you, therefore take care of yourself." After these words, the genie disappeared.

Aladdin lost not a word of what the genie had said. He had heard talk of the holy woman Fatima, and how she pretended to cure the headache. He returned to the princess's apartment, and without mentioning a word of what had happened, he sat down, and complained of a great pain which had suddenly seized his head; upon which the princess ordered the holy woman to be presently fetched, and then told him how that holy woman came to the palace, and that she had appointed her an apartment.

When the pretended Fatima came, Aladdin said, "Come hither, good mother, I am glad to see you here at so fortunate a time : I am tormented with a violent pain in my head, and request your assistance, by the confidence I have in your good prayers, and hope you will not refuse me that favour which you do to so many persons afflicted with this distemper." So saying, he rose up, but held down his head. The counterfeit Fatima advanced towards him, with his hand all the time on a dagger concealed in his girdle under his gown ; which Aladdin observing, he seized his hand before he had drawn it, pierced him to the heart with his own dagger, and then threw him down on the floor dead.

"My dear husband, what have you done?" cried the princess in surprise. "You have killed the holy woman." "No, my princess," answered Aladdin without emotion, "I have not killed Fatima, but a wicked wretch that would have assassinated me, if I had not prevented him. This wicked man," added he, uncovering his face, "has strangled Fatima, whom you accused me of killing, and disguised himself in her clothes, to come and murder me : but that you may know him better, he is brother to the African magician." Then Aladdin told her how he came to know those particulars, and afterwards ordered the dead body to be taken away.

Thus was Aladdin delivered from the persecution of two brothers who were magicians. Within a few years afterwards the sultan died in a good old age, and as he left no male children, the princess Badr-oul-boudour, as lawful heir of the crown, succeeded him, and communicating the power to Aladdin, they reigned together many years, and left a numerous and illustrious posterity behind them.

"Sir," said the sultaness-Scheherazade, after she had finished the story of the Wonderful Lamp, "your majesty without doubt has observed in the person of the African magician a man abandoned to the unbounded passion for possessing immense treasures by the most unworthy means. On the contrary, your majesty sees in Aladdin a person of mean birth raised to the regal dignity by making use of the same treasures, which came to him without his seeking, but just as he had an occasion for them to compass the end proposed ; and in the sultan you will have learnt what dangers a just and equitable monarch runs, even to the risk of being dethroned, when, by crying injustice, and against all the rules of equity, he dares by an unreasonable precipitation, condemn an innocent person to death, without giving him leave to justify himself. In short, you must abhor those two wicked magicians, one of whom sacrificed his life to attain great riches, the other his life and religion to revenge him, and both received the chastisements they deserved."¹

¹ This "pointing the moral," as the reader will observe, belongs to Galland, who had no right to introduce the stale European practice into an Eastern tale.—R. F. B.

KHUDADAD AND HIS BROTHERS.

QUOTH Dunyazad, "O sister mine, how rare is thy tale and delectable!" and quoth Shahrazad, "And what is this compared with that I could relate to you after the coming night, an this my lord the King deign leave me on life?" So Shahryar said to himself, "Indeed I will not slay her until she tell me the whole tale."

And when it was the Five Hundred and Ninety-second Night,¹

Shahrazad began to relate the adventures of

KHUDADAD² AND HIS BROTHERS.

Said she, O auspicious King, this my tale relateth to the Kingdom of Diyár Bakr³ in whose capital-city of Harrán⁴ dwelt a Sultan of illus-

¹ In the MS. of the Bibliothèque Nationale, Supplement Arabe (No. 2523, vol. ii. fol. 147), the story which follows "Aladdin" is that of the Ten Wazirs, for which see Supp. Nights ii. In Galland the *Histoire de Codadad et de ses Frères* comes next to the tale of Zayn al-Asnam: I have changed the sequence in order that the two stories directly translated from the Arabic may be together.

² M. Hermann Zotenberg lately informed me that "Khudadad and his Brothers" is to be found in a Turkish MS., "Al-Faraj bá'd al-Shiddah"—Joy after Annoy—in the Bibliothèque Nationale of Paris. But that work is a mere derivation from the Persian "Hazár o yek Roz," for which see my vol. x. p. 499. The name Khudadad is common to most Eastern peoples, the Sansk. Devadatta, the Gr. Θεοδόσιος, Θεοδώρος, Θεοδώρητος and Dorotheus; the Lat. Deodatus, the Ital. Diodato, and Span. Diosdado, the French Dieu-donné, and the Arab.-Persic Alladád, Dívdád and Khudábaksh. Khudá is the mod. Pers. form of the old Khudái=sovereign, king, as in Máh-i-Khudái=the sovereign moon, Kám-Khudái=master of his passions, etc.

³ Lit. Homes (or habitations) of Bakr (see vol. v. 66), by the Turks pronounced "Diyár-i-Bekir." It is the most famous of the four provinces into which Mesopotamia (Heb. Naharayim, Arab. Al-Jazírah) is divided by the Arabs; viz: Diyár Bakr (capital Amídah); Diyár Modhar (cap. Rakkah or Aracta); Diyár Rab'ah (cap. Nisibis) and Diyár al-Jazírah or Al-Jazírah (cap. Mosul). As regards the "King of Harrán," all these ancient cities were at some time the capitals of independent chiefs who styled themselves royalties.

⁴ The Heb. Charran, the Carrhæ of the classics where, according to the Moslems, Abraham was born, while the Jews and Christians make him emigrate thither from

trious lineage, a protector of the people, a lover of his lieges, a friend of mankind and renowned for being gifted with every good quality. Now Allah Almighty had bestowed upon him all that his heart could desire, save boon of child, for though he had lovely wives within his Harem-door and fair concubines galore, he had not been blessed with a son ; wherefor he offered up incessant worship to the Creator. One night there appeared to him in a dream a man of comely visage and holy of semblance like unto a prophet, who addressed him, saying, “O puissant King, thy vows are at length heard. Arise to-morrow at day-dawn, pray a two-bow prayer and offer up thy petitions ; then haste thee to the Chief Gardener of thy palace and require of him a pomegranate whereof do thou eat as many seeds as seemeth best to thee ; after which perform another two-bow prayer, and Allah will shower favours and graces upon thy head.” The King, awaking at peep of day, called to mind the vision of the night, and returning thanks to the Almighty, made his orisons and kneeling invoked a benedicite. Then he rose and repaired to the garth, and receiving a pomegranate from the Head-Gardener, counted out and ate fifty grains thereof ; to wit, one for each of his wives. After this he lay the night in turn with them all and by the omnipotence of the Creator all gave in due time signs of pregnancy, save one Firúzah¹ hight. So the King conceived a grudge against her, saying in his soul, “Allah holdeth this woman

“Ur (hod. Mughayr) of the Chaldees.” Hence his Arab. title “Ibrahim al-Harráni.” My late friend Dr. Beke had a marvellous theory that this venerable historic Harrán was identical with a miserable village to the east of Damascus because the Fellahs call it Harrán al-Awámid—of the Columns—from some Græco-Roman remnants of a paltry provincial temple. See “Jacob’s Flight,” etc., London, Longmans, 1865.

¹ Pírozah=turquoise, is the Persian, Firúzah and Firuzakh (De Sacy Chrest. ii. 84) the Arab. forms. The stone is a favourite in the East where, as amongst the Russians (who affect to despise the Eastern origin of their blood to which they owe so much of its peculiar merit,) it is supposed to act talisman against wounds and death in battle ; and the Persians, who hold it to be a guard against the Evil Eye, are fond of inscribing “turquoise of the old rock” with one or more of the “Holy Names.” Of these talismans a modern Spiritualist asks, “Are rings and charms and amulets *magnetic*, to use an analogue for what we cannot understand, and has the immemorial belief in the power of relics a natural not to say a scientific basis?”

vile and accursed and He willeth not that she become the mother of a Prince, and on this wise hath the curse of barrenness become her lot." He would have had her done to death but the Grand Wazir made intercession for her and suggested to the Sultan that perchance Firuzah might prove with child and withal not show outward signal thereof, as is the manner of certain women; wherefore to slay her might be to destroy a Prince with the mother. Quoth the King, "So be it! slay her not, but take heed that she abide no longer or at court or in the city, for I cannot support the sight of her." Replied the Minister, "It shall be done even as thy Highness biddeth: let her be conveyed to the care of thy brother's son, Prince Samír." The King did according to the counsel of his Wazir and despatched his loathed Queen to Samaria¹ accompanied by a writ with the following purport, to his nephew, "We forward this lady to thy care: entreat her honourably and, shouldst thou remark tokens of pregnancy in her, see that thou acquaint us therewith without stay or delay." So Firuzah journeyed to Samaria, and when her time was fulfilled she gave birth to a boy babe, and became the mother of a Prince who in favour was resplendent as the sheeny day. Hereat the lord of Samaria sent message by letter to the Sultan of Harran saying, "A Prince hath been borne by the womb of Firuzah: Allah Almighty give thee permanence of prosperity!" By these tidings the King was filled with joy; and presently he replied to his cousin, Prince Samir, "Each one of my forty-and-nine spouses hath been blessed with issue and it delighteth me beyond bounds that Firuzah hath also given me a son. Let him be named Khudadad—God's gift—do thou have due care of him and whatsoever thou mayest need for his birth-ceremonies shall be counted out

¹ Samaria is a well-known name amongst Moslems, who call the city Shamrín and Shamrún. It was built, according to Ibn Batrik, upon Mount Samir by Amri who gave it the first name; and the Taríkh Samír, by Abu al-Fath Abú al-Hasan, is a detailed account of its garbled annals. As Nablús (Neapolis of Herod., also called by him Sebaste) it is now familiar to the Cookeite.

to thee without regard to cost." Accordingly Prince Samir took in hand with all pleasure and delight the charge of Prince Khudadad; and, as soon as the child reached the age for receiving instruction, he caused him to be taught cavalarice and archery and all such arts and sciences which it behoveth the sons of the Kings to learn, so that he became perfect in all manner knowledge. At eighteen years of age he waxed seemly of semblance and such were his strength and valiance that none in the whole world could compare with him. Presently, feeling himself gifted with unusual vigour and virile character he addressed one day of the days Firuzah his parent, saying, "O mother mine, grant me thy leave to quit Samaria and fare in quest of fortune, especially of some battle-field where I may prove the force and prowess of me. My sire, the Sultan of Harran, hath many foes, some of whom are lusting to wage war with him; and I marvel that at such time he doth not summon me and make me his aid in this mightiest of matters. But seeing that I possess such courage and Allah-given strength it behoveth me not to remain thus idly at home. My father knoweth naught of my lustihood, nor forsooth doth he think of me at all; nevertheless 'tis suitable that at such a time I present myself before him, and tender my services until my brothers be fit to fight and to front his foes." Hereto his mother made answer, "O my dear son, thine absence pleaseth me not, but in truth it becometh thee to help thy father against the enemies who are attacking him on all sides, provided that he send for thine aidance."—And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-third Night.

THEN said she:—I have heard, O auspicious King, that Khudadad replied to his mother Firuzah, "Indeed I am unable to brook delay; moreover such longing have I in heart to look upon the Sultan, my sire, that an I go not and visit him and kiss his feet I shall assuredly die. I will enter his employ as a stranger

and all unknown to him, nor will I inform him that I am his son ; but I shall be to him as a foreigner or as one of his hired knaves, and with such devotion will I do him suit and service that, when he learneth that I am indeed his child, he may grant me his favour and affection." Prince Samir also would not suffer him to depart and forbade him therefrom ; but one day of the days the Prince suddenly set out from Samaria under pretext that he was about to hunt and chase. He mounted a milk-white steed, whose reins and stirrups were of gold and the saddle and housings were of azure satin dubbed with jewels and fringed with pendants of fresh pearls. His scymitar was hilted with a single diamond, the scabbard of chaunders-wood was crusted with rubies and emeralds and it depended from a gemmed waist-belt ; while his bow and richly wrought quiver hung by his side. Thus equipped and escorted by his friends and familiars he presently arrived at Harran-city after the fairest fashion ; and, when occasion offered itself, he made act of presence before the King and did his obeisance at Darbár. The Sultan, remarking his beauty and comeliness, or haply by reason of an outburst of natural affection, was pleased to return his salam ; and, graciously calling him to his side, asked of him his name and pedigree, whereto Khudadad answered, "O my liege, I am the son of an Emir of Cairo. A longing for travel hath made me quit my native place and wander from clime to clime till at length I have come hither ; and, hearing that thou hast matters of importance in hand, I am desirous of approving to thee my valiancy." The King joyed with exceeding joy to hear this stout and doughty speech, and forthwith gave him a post of command in his army ; and Khudadad by careful supervision of the troops soon won the esteem of his officers by his desire to satisfy them and the hearts of his soldiers by reason of his strength and courage, his goodly nature and his kindly disposition. He also brought the host and all its equipments and munitions of warfare into such excellent order and method that

the King on inspecting them was delighted and created the stranger Chief Commandant of the forces and made him an especial favourite ; while the Wazirs and Emirs, also the Nabobs and the Notables, perceiving that he was highly reputed and regarded, showed him abundant good will and affection. Presently, the other Princes, who became of no account in the eyes of the King and the lieges, waxed envious of his high degree and dignity. But Khudadad ceased not to please the Sultan his sire, at all times when they conversed together, by his prudence and discretion, his wit and wisdom, and gained his regard ever more and more ; and when the invaders, who had planned a raid on the realm, heard of the discipline of the army and of Khudadad's provisions for materials of war, they abstained from all hostile intent. After a while the King committed to Khudadad the custody and education of the forty-nine Princes, wholly relying on his sagesse and skill ; and thus, albeit Khudadad was of age like his brothers, he became their master by reason of his sapience and good sense. Whereupon they hated him but the more ; and, when taking counsel one day, quoth one to other, "What be this thing our sire hath done that he should make a stranger-wight his cup-companion and set him to lord it over us ? We can do naught save by leave of this our governor, and our condition is past bearing ; so contrive we to rid ourselves of this foreigner and at least render him vile and contemptible in the eyes of our sire the Sultan." Said one, "Let us gather together and slay him in some lonely spot ;" and said another, "Not so ! to kill him would benefit us naught, for how could we keep the matter hidden from the King ? He would become our enemy and Allah only wotteth what evil might besal us. Nay, rather let us crave permission of him and fare a-hunting and then tarry we in some far-off town ; and after a while the King will marvel at our absence, then grief will be sore upon him and at length, waxing displeased and suspicious, he will have this fellow expelled the palace or haply done to

death. This is the only sure and safe way of bringing about his destruction." — And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-fourth Night.

THEN said she:—I have heard, O auspicious King, that the forty-and-nine brothers agreed to hold this plan the wisest and, presently going together to Khudadad, asked leave of him to ride about the country awhile or fare to the chase, promising they would return by set of sun. He fell into the snare and allowed them to go; whereupon they sallied forth a-hunting but did not come back that day or the next. On the third morning the King who missed them asked Khudadad wherefore it was that none of his sons were to be seen; and he answered that three days before they had gotten leave from him to go a-hunting and had not returned. Hereat the father was perplexed with sore perplexity; and, when sundry days more had passed by and still the Princes appeared not, the old Sultan was much troubled in mind and hardly restraining his rage summoned Khudadad and in hot wrath exclaimed, "O thou neglectful stranger, what courage and over-daring is this of thine that thou didst suffer my sons fare to the chace and didst not ride with them. And now 'tis but right that thou set out and search for them and bring them back; otherwise thou shalt surely die." Khudadad, hearing these harsh words, was startled and alarmed; however he got him ready and mounted his horse forthwith and left the city in quest of the Princes his brethren, wandering about from country to country, like unto a herd seeking a straying flock of goats. Presently, not finding any trace of them in homestead or on desert-ground, he became sad and sorrowful exceedingly, saying in his soul, "O my brothers, what hath befallen you and where can ye be dwelling? Perchance some mighty foeman hath made you prisoners so that ye cannot

escape; and I may never return unto Harran till I find you; for this will be a matter of bitter regret and repine to the King." So he repented more and more having suffered them to go without his escort and guidance. At length whilst searching for them from plain to plain and forest to forest he chanced come upon a large and spacious prairie in the middlemost whereof rose a castle of black marble; so he rode on at a foot pace and when close under the walls he espied a lady of passing beauty and loveliness who was seated at a window in melancholy plight and with no other ornament than her own charms. Her lovely hair hung down in dishevelled locks; her raiment was tattered and her favour was pale and showed sadness and sorrow. Withal she was speaking under her breath and Khudadad, giving attentive ear, heard her say these words, "O youth, fly this fatal site, else thou wilt fall into the hands of the monster who dwelleth here: a man-devouring Ethiopian¹ is lord of this palace; and he seizeth all whom Fate sendeth to this prairie and locketh them up in darksome and narrow cells that he may preserve them for food." Khudadad exclaimed, "O my lady, tell me I pray thee who thou art and whereabouts was thy home;" and she answered, "I am a daughter of Cairo and of the noblest thereof. But lately, as I wended my way to Baghdad, I alighted upon this plain and met that Habashi, who slew all my servants and carrying me off by force placed me in this palace. I no longer care to live, and a thousand times better were it for me to die; for that this Abyssinian lusteth to enjoy me and albeit to the present time I have escaped the caresses of the impure wretch, to-morrow an I still refuse to gratify his desire he will surely ravish me and do me dead. So I have given up all

¹ In the text *Zangi-i-Adam-kh'wár* afterwards called *Habashi* = an Abyssinian. Galland simply says *un nègre*. In India the "Habshi" (chief) of *Jinjírah* (= *Al-Jazirah*, the Island) was admiral of the Grand Moghul's fleets. These negroids are still dreaded by Hindús and Hindís and, when we have another "Sepoy Mutiny," a few thousands of them bought upon the Zanzibar coast, dressed, drilled and officered by Englishmen, will do us yeoman's service.



hope of safety ; but thou, why hast thou come hither to perish ? Escape without stay or delay, for he hath gone forth in quest of wayfarers and right soon will he return. Moreover he can see far and wide and can descry all who traverse this wold." Now hardly had the lady spoken these words when the Abyssinian drew in sight ; and he was as a Ghúl of the Wild, big of bulk, and fearsome of favour and figure, and he mounted a sturdy Tartar steed, brandishing, as he rode, a weighty blade which none save he could wield. Prince Khudadad seeing this monstrous semblance was sore amazed and prayed Heaven that he might be victorious over that devil : then unsheathing his sword he stood awaiting the Abyssinian's approach with courage and steadfastness ; but the blackamoor when he drew near deemed the Prince too slight and puny to fight and was minded to seize him alive. Khudadad, seeing how his foe had no intent to combat, struck him with his sword on the knee a stroke so dour that the negro foamed with rage and yelled a yell so loud that the whole prairie resounded with the plaint. Thereupon the brigand, fiery with fury, rose straight in his shovel-stirrups and struck fiercely at Khudadad with his huge sword and, but for the Prince's cunning of fence and the cleverness of his courser, he would have been sliced in twain like unto a cucumber. Though the scymitar whistled through the air, the blow was harmless, and in an eye-twinkling Khudadad dealt him a second cut and struck off his right hand which fell to the ground with the sword hilt it gripped, when the blackamoor losing his balance rolled from the saddle and made earth resound with the fall. Thereupon the Prince sprang from his steed and deftly severing the enemy's head from his body threw it aside. Now the lady had been looking down at the lattice rigid in prayer for the gallant youth ; and, seeing the Abyssinian slain and the Prince victorious, she was overcome with exceeding joy and cried out to her deliverer, "Praise be to Almighty Allah, O my lord ; who by thy hand hath defeated and destroyed this fiend. Come

now to me within the castle, whose keys are with the Abyssinian ; so take them and open the door and deliver me.” Khudadad found a large bunch of keys under the dead man’s girdle wherewith he opened the portals of the fort and entered a large saloon in which was the lady ; and, no sooner did she behold him than running to meet him she was about to cast herself at his feet and kiss them when Khudadad prevented her. She praised him with highest praise and extolled him for valiancy above all the champions of the world, and he returned the salam to her who, when seen near hand seemed endued with more grace and charms than had appeared from afar. So the Prince joyed with extreme joy and the twain sat down in pleasant converse. Presently, Khudadad heard shrieks and cries and weeping and wailing with groans and moans and ever loudening lamentations ; so he asked the lady, saying, “Whence are these clamours and from whom come these pitiful complaints ?” And, she pointing to a wicket in a hidden corner of the court below, answered, saying, “O my lord, these sounds come therefrom. Many wretches driven by Destiny have fallen into the clutches of the Abyssinian Ghúl and are securely locked up in cells, and each day he was wont to roast and eat one of the captives.” “Twill please me vastly,” quoth Khudadad, “to be the means of their deliverance : come, O my lady, and show me where they are imprisoned.” Thereupon the twain drew near to the place and the Prince forthright tried a key upon the lock of the dungeon but it did not fit ; then he made essay of another wherewith they opened the wicket. As they were so doing the report of the captives’ moaning and groaning increased yet more and more until Khudadad, touched and troubled at their impatience, asked the cause of it. The lady replied, “O my lord, hearing our footsteps and the rattling of the key in the lock they deem that the cannibal, according to his custom, hath come to supply them with food and to secure one of them for his evening meal. Each feareth lest his turn for

roasting be come, so all are affrighted with sore affright and redouble their shouts and cries."—And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-fifth Night.

THEN said she:—I have heard, O auspicious King, that the sounds from that secret place seemed to issue from under ground or from the depths of a draw-well. But when the Prince opened the dungeon door, he espied a steep staircase and descending thereby found himself in a deep pit, narrow and darksome, wherein were penned more than an hundred persons with elbows pinioned and members chained; nor saw he aught of light save through one bull's-eye. So he cried to them, "O ye unfortunates, fear ye no more! I have slain the Abyssinian; and render ye praise to Allah Almighty who hath rid you of your wrong-doer: also I come to strike off your fetters and return you to freedom." Hearing these glad tidings the prisoners were in raptures of delight and raised a general cry of joy and jubilee. Hereupon Khudadad and the lady began to loose their hands and feet; and each, as he was released from his durance, helped to unchain his fellows: brief, after a moment of time all were delivered from their bonds and bondage. Then each and every kissed Khudadad's feet and gave thanks and prayed for his welfare; and when those whilom prisoners entered the court-yard whereupon the sun was shining sheen, Khudadad recognised amongst them his brothers, in quest of whom he had so long wandered. He was amazed with exceeding amazement and exclaimed, "Laud be to the Lord, that I have found you one and all safe and sound: your father is sorely sad and sorrowful at your absence; and Heaven forfend that this devil hath devoured any from amongst you." He then counted their number, forty-and-nine, and set them apart from the rest; and

all in excess of joy fell upon one another's necks and ceased not to embrace their saviour. After this the Prince spread a feast for the captives, each and every, whom he had delivered ; and, when they had eaten and drunken their full, he restored to them the gold and silver, the Turkey carpets and pieces of Chinese silk and brocade and other valuables innumerable which the Abyssinian had plundered from the caravans, as also their own personal goods and chattels, directing each man to claim his own ; and what remained he divided equally amongst them. "But," quoth he, "by what means can ye convey these bales to your own countries, and where can ye find beasts of burden in this wild wold?" Quoth they, "O our Lord, the Abyssinian robbed us of our camels with their loads and doubtless they are in the stables of the castle." Hereupon Khudadad fared forth with them to the stables and there found tethered and tied not only the camels but also the forty-nine horses of his brothers the princes, and accordingly he gave to each one his own animal. There were moreover in the stables hundreds of Abyssinian slave-boys who, seeing the prisoners released, were certified that their lord the cannibal was slain and fled in dismay to the forest and none thought of giving chase to them. So the merchants loaded their merchandise upon the camels' backs and farewelling the Prince set out for their own countries. Then quoth Khudadad to the lady, "O thou rare in beauty and chastity, whence camest thou when the Abyssinian seized thee and whither now wouldest thou wend? Inform me thereof that I may restore thee to thy home ; haply these Princes, my brethren, sons of the Sultan of Harran, know thine abode ; and doubtless they will escort thee thither." The lady turning to Khudadad presently made answer, "I live far from here and my country, the land of Egypt, is over distant for travel. But thou, O valorous Prince, hast delivered mine honour and my life from the hands of the Abyssinian and hast shown me such favour that 'twould ill become me to conceal from thee my history. I am

the daughter of a mighty king ; reigning over the Sa'íd or upper Nile-land ; and when a tyrant foeman seized him and, reaving him of life as well as of his realm, usurped his throne and seized his kingdom, I fled away to preserve my existence and mine honour." Thereupon Khudadad and his brothers prayed the lady to recount all that had befallen her and reassured her, saying, "Henceforth thou shalt live in solace and luxury : neither toil nor trouble shall betide thee." When she saw that there was no help for her but to tell all her tale, she began in the following words to recount the

HISTORY OF THE PRINCESS OF DARYABAR.¹

In an island of the islands standeth a great city called Daryábár, wherein dwelt a king of exalted degree. But despite his virtue and his valour he was ever sad and sorrowful having naught of offspring, and he offered up without surcease prayers on that behalf. After long years and longsome supplications a half boon was granted to him ; to wit, a daughter (myself) was born. My father who grieved sore at first presently rejoiced with joy exceeding at the unfortunate ill-fated birth of me ; and, when I came of age to learn, he bade me be taught to read and write ; and caused me to be instructed in court-ceremonial and royal duties and the chronicles of the past, to the intent that I might succeed him as heiress to his throne and his kingship. Now it happened one day that my sire rode out a-hunting and gave

¹ This seems to be a fancy name for a country : the term is Persian = the Ocean-land or a seaport town : from "Daryá" the sea and bár = a region, tract, as in Zanzi-bár = Blackland. The learned Weil explains it (in loco) by *Gegend der Brunnen*, *brunnengleicher ort*, but I cannot accept Scott's note (iv. 400), "Signifying the sea-coast of every country ; and hence the term is applied by Oriental geographers to the coast of Malabar."

chase to a wild ass¹ with such hot pursuit that he found himself at eventide separated from his suite; so, wearied with the chase, he dismounted from his steed and seating himself by the side of a forest-path, he said to himself, “The onager will doubtless seek cover in this copse.” Suddenly he espied a light shining bright amidst the trees and, thinking that a hamlet might be hard by, he was minded to night there and at day-dawn to determine his further course. Hereupon he arose and walking towards the light he found that it issued from a lonely hut in the forest; then peering into the inside he espied an Abyssinian burly of bulk and in semblance like unto a Satan, seated upon a divan. Before him were ranged many capacious jars full of wine and over a fire of charcoal he was roasting a bullock whole and eating the flesh and ever and anon drinking deep draughts from one of the pitchers. Furthermore the King sighted in that hut a lady of exquisite beauty and comeliness sitting in a corner direly distressed: her hands were fast bound with cords, and at her feet a child of two or three years of age lay beweeping his mother’s sorry plight.—And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-sixth Night.

THEN said she:—I have heard, O auspicious King, that seeing

¹ The onager, confounded by our older travellers with the zebra, is the Gúr-i-khár of Persia, where it is the noblest game from which kings did not disdain to take a cognomen, e.g. Bahrám-i-Gúr. It is the “wild ass” of Jeremiah (ii. 24: xiv. 6). The meat is famous in poetry for combining the flavours peculiar to all kinds of flesh (Ibn Khallikan iii. 117; iii. 239, etc.) and is noticed by Herodotus (Clio, cxxxiii.) and by Xenophon (Cyro. lib. 1) in sundry passages: the latter describes the relays of horses and hounds which were used in chasing it then as now. The traveller Olearius (A.D. 1637) found it more common than in our present day: Shah Abbas turned thirty-two wild asses into an enclosure where they were shot as an item of entertainment to the ambassadors at his court. The skin of the wild ass’s back produces the famous shagreen, a word seemingly derived from the Pers. “Saghri,” e.g. “Kyafsh-i-Saghri” = slippers of shagreen, fine wear fit for a “young Duke.” See in Ibn Khallikan (iv. 245) an account of a “Júr” (the Arabised “Gúr”) eight hundred years old.

the doleful staté of these twain, my sire was filled with ruth and longed to fall upon the ogre sword in hand ; however, not being able to cope with him he restrained his wrath and remained a stealthy watch. The giant having drained all the pitchers of wine and devoured half of the barbecued bullock presently addressed himself to the lady and said, " O loveliest of Princesses how long wilt thou prove thee coy and keep aloof from me ? Dost thou not see how desirous I am of winning thy heart and how I am dying for the love of thee ? 'Tis therefore only right that thou also shouldst return my affection and know me as thine own, when I will become to thee the kindest of mankind." " O thou Ghul of the waste," cried the lady, " what be this whereof thou pratest ? Never ; no, never shalt thou win thy wish of me, however much thou mayest lust therefor. Torment me or, an thou wilt, destroy me downright, but for my part I will on no wise yield me to thy lusts." At these words the infuriated savage roared aloud, " 'Tis enough and more than enough : thy hate breedeth hatred in me and now I desire less to have and hold thee than to do thee die." Then he seized her with one hand, and drawing his sabre with the other, would have struck off her head from her body when my father shot at him a shaft so deftly that it pierced his heart and came out gleaming at his back and he fell to the ground and found instant admission into Jahannam. Hereupon my sire entered the hut and unbinding the lady's bonds enquired of her who she was and by what means that ogre had brought her thither. Answered she, " Not far from this site there liveth on the sea-shore a race of Saracens, like unto the demons of the desert. Sorely against my will I was wedded to their Prince and the fulsome villain thou hast now slain was one of my husband's chief officers. He fell madly in love to me and he longed with excessive longing to get me into his power and to carry me off from my home. Accordingly, one day of the days when my husband was out of the way and I was in privacy, he carried me off with this my babe from the palace

o this wild wood wherein is none save He¹ and where well he wot that all search and labour would be baffled ; then, hour after hour he designed guilty designs against me, but by the mercy of Almighty Allah I have ever escaped all carnal soil of that foul monster. This evening, in despair of my safety, I was rejecting his brutal advances when he attempted to take my life and in the attempt he was slain by thy valorous hand. This is then my story which I have told thee.” My father reassured the Princess, saying, “O my lady, let thy heart be at ease ; at daybreak I will take thee away from this wilderness and escort thee to Daryabar, of which city I am the Sultan ; and, shouldst thou become fain of that place, then dwell therein until thy husband shall come in quest of thee.” Quoth the lady, “O my lord, this plan doth not displease me.” So with the earliest light next morning my father took mother and child away from that forest and set forth homewards when suddenly he fell in with his Sirdars and officers who had been wandering hither and thither during the livelong night in search of him. They rejoiced with great joy on seeing the King and marvelled with exceeding marvel at the sight of a veiled one with him, admiring much that so lovesome a lady should be found dwelling in a wold so wild. Thereupon the King related to them the tale of the ogre and of the Princess and how he had slain the blackamoor. Presently they set forth on their homeward way ; one of the Emirs seating the dame behind him on his horse’s crupper while another took charge of the child. They reached the royal city, where the King ordered a large and splendid mansion to be built for his guest, the babe also received a suitable education ; and thus the mother passed her days in perfect comfort and happiness. After the lapse of some months, when no tidings, however fondly expected, came of her husband, she resigned herself to

¹ “Dasht-i-Já-siwa-Hú”=a desert wherein is none save He (Allah), a howling wilderness.

marrying my father whom she had captivated by her beauty and loveliness and amorous liveliness,¹ whereupon he wedded her, and when the marriage-contract was drawn up (as was customary in those days), they sojourned together in one stead. As time went on the lad grew up to be a lusty youth of handsome mien; moreover he became perfect in courtly ceremonial and in every art and science that befit Princes. The King and all the Ministers and Emirs highly approved of him, and determined that I should be married to him, and that he should succeed the sovereign as heir to throne and kingship. The youth also was well pleased with such tokens of favour from my father, but chiefly he rejoiced with exceeding joy to hear talk of his union with his protector's only daughter. One day my sire desired to place my hand in his to the intent that the marriage ceremony should at once take place, but first he would impose upon my suitor certain conditions, whereof one was that he should wed none other but his wife's daughter, that is, myself. This pledge displeased the haughty youth, who forthwith refused his consent thereto, deeming himself by the demand of such condition a despised and contemptible suitor of villain birth.—And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-seventh Night.

THEN said she:—I have heard, O auspicious King, that the lady continued:—On this wise the wedding was deferred, and this delay became a matter of sore displeasure to the young man, who thought in his heart that my father was his foe. Therefore he ever strove to lure him into his power till one day in a frenzy of rage he slew him and proclaimed himself King of Daryabar. Moreover the murtherer would have entered my chamber to kill me also had not

¹ Per. “Náz’ o andáz”=coquetry, in a half-honest sense. The Persian “Káká Siyáh,” i.e. “black brother” (a domestic negro) pronounces Názl-núzl.

the Wazir, a true and faithful servant of the crown, at the tidings of his liege lord's death speedily taken me away, and hidden me in the house of a friend where he bade me remain concealed. Two ays afterwards, having fitted out a ship, he embarked me therein with a Kahramánah—an old duenna—and set sail for a country whose King was of my father's friends, to the intent that he might consign me to his charge, and obtain from him the aid of an army wherewith he might avenge himself upon the ungrateful and ungracious youth who had proved himself a traitor to the salt.¹ But a few days after our weighing anchor a furious storm began to blow making the captain and crew sore confounded and presently the waves beat upon the vessel with such exceeding violence that she brake up, and the Wazir and the duenna and all who were therein (save my-self) were drowned in the billows. But I, albeit well nigh a-swoon, clung to a plank and was shortly after washed ashore by the send of the sea, for Allah of His mighty power had preserved me safe and sound from death-doom by the raging of the ocean, to the end that further troubles might befall me. When I returned to sense and consciousness, I found myself alive on the strand and offered up grateful thanks to Almighty Allah ; but not seeing the Wazir or any one of the company I knew that they had perished in the waters.—And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-eighth Night,

THEN said she :—I have heard, O auspicious King, that the Princess of Daryabar continued :—Presently, calling to remembrance the murther of my father I cried aloud with an exceeding bitter cry and was sore afraid at my lonesome plight, insomuch that

¹ In the text *Nimak-harám* : on this subject see vol. viii. 12.



I would fain have cast myself again into the sea, when suddenly the voice of man and tramp of horse-hooves fell upon my ears. Then looking about I despaired a band of cavaliers in the midst of whom was a handsome prince : he was mounted upon a steed of purest Rabite¹ blood and was habited in a gold-embroidered surcoat ; a girdle studded with diamonds girt his loins and on his head was a crown of gold ; in fine it was evident from his garb as from his aspect that he was a born ruler of mankind. Thereupon, seeing me all alone on the sea-shore, the knights marvelled with exceeding marvel ; then the Prince detached one of his captains to ascertain my history and acquaint him therewith ; but albeit the officer plied me with questions I answered him not a word and shed a flood of tears in the deepest silence. So noting the waifage on the sand they thought to themselves, "Perchance some vessel hath been wrecked upon this shore and its planks and timber have been cast up on the land, and doubtless this lady was in that ship and hath been floated ashore on some plank." Whereupon the cavaliers crowded around me and implored me to relate unto them what had befallen me ; nevertheless I still answered them not a word. Presently the Prince himself drew near to me and, much amazed, sent away his suite from about me and addressed me in these words, "O my lady, fear naught of ill from me nor distress thyself by needless affright. I would convey thee to my home and under my mother's care ; wherefore I am curious to know of thee who thou art. The Queen will assuredly befriend thee and keep thee in comfort and happiness." And now understanding that his heart was drawn towards me, I told him all that had betided me, and he on hearing the story of my sad destiny became moved with the deepest emotion and his eyes brimmed with tears. Then he comforted me and carried me with him and committed me to the Queen his mother, who also lent kindly ear to my tale of

¹ *i.e.* an Arab of noble strain : see vol. iii. 72.

the past, first and last, and hearing it she also was greatly grieved, and wearied not day or night in tending me and (as far as in her lay) striving to make me happy. Seeing, moreover, that her son was deeply enamoured of me and love-distraught she agreed to my becoming his wife, while I also consented when I looked upon his handsome and noble face and figure and to his proved affection for me and his goodness of heart. Accordingly, in due time the marriage was celebrated with royal pomp and circumstance. But what escape is there from Fate? On that very night, the night of the wedding, a King of Zanzibar who dwelt hard by that island, and had erewhile practised against the kingdom, seizing his opportunity, attacked us with a mighty army, and having put many to death, bethought him to take me and my husband alive. But we escaped from his hands and fleeing under the murks of night to the sea-shore found there a fisherman's boat, which we entered thanking our stars and launched it and floated far away on the current, unknowing whither Destiny was directing us. On the third day we espied a vessel making us, whereat we rejoiced with joy excessive, deeming her to be some merchantman coming to our aidance. No sooner had it lain alongside, however, than up there sprang five or six pirates,¹ each brandishing a naked brand in hand, and boarding us tied our arms behind us and carried us to their craft. They then tare the veil from my face and forthwith desired to possess me, each saying to other, "I will enjoy this wench." On this wise wrangling and jangling ensued till right soon it turned to battle and bloodshed, when moment by moment and one by one the ravishers fell dead until all were slain save a single pirate, the bravest of the band. Quoth he to me, "Thou shalt fare with me to Cairo where dwelleth a friend of mine and to him will I give thee, for erewhile I promised him that on this

¹ In the text "Kazzák" = Cossacks, bandits, mounted highwaymen; the word is well known in India, where it is written in two different ways, and the late Mr. John Shakespeare in his excellent Dictionary need hardly have marked the origin "U" (unknown).

voyage I would secure for him a fair woman for handmaid." Then seeing my husband, whom the pirates had left in bonds he exclaimed, "Who may be this hound? Is he to thee a lover or a friend?" and I made answer "He is my wedded husband." "Tis well," cried he: "in very sooth it behoveth me to release him from the bitter pangs of jealousy and the sight of thee enfolded in another's fond embrace." Whereat the ruffian raised aloft the ill-fated Prince, bound foot and hand, and cast him into the sea, while I shrieked aloud and implored his mercy, but all in vain. Seeing the Prince struggling and drowning in the waves I cried out and screamed and buffeted my face and tare my hair and would fain have cast myself into the waters but I could not, for he held me fast and lashed me to the mainmast. Then, pursuing our course with favouring winds we soon arrived at a small port-village where he bought camels and boy-slaves and journeyed on towards Cairo; but when several stages of the road were left behind us, the Abyssinian who dwelt in this castle suddenly overtook us. From afar we deemed him to be a lofty tower, and when near us could hardly believe him to be a human being.—And as the morn began to dawn Shahrazad held her peace till

The end of the Five Hundred and Ninety-ninth Night.

THEN said she:—I have heard, O auspicious King, that the Princess of Daryabar continued:—At once unsheathing his huge sword the Habashi made for the pirate and ordered him to surrender himself prisoner, with me and all his slaves, and with pinioned elbows to accompany him. Hereat the robber with hot courage and heading his followers rushed fiercely on the Abyssinian, and for a long time the fight raged thick and fast, till he and his lay dead upon the field; whereupon the Abyssinian led off the camels and carried me and the pirate's corpse to this castle, and devoured the flesh of his foe at his evening meal. Then turning to me as I

wept with bitter weeping he said, “ Banish from thy breast this woe and this angry mood ; and abide in this castle at perfect ease and in comfort, and solace thyself with my embraces. However, since thou appearest at this present to be in dire distress, I will excuse thee for to-night, but without fail I shall require thee of thyself on the morrow.” He then led me into a separate chamber and locking fast the gates and doors, fell asleep alone in another place. Arising early on the next morning he searched the castle round about unlocked the wicket which he closed again and sallied forth, according to his custom, in quest of wayfarers. But the caravan escaped him and anon he returned empty-handed when thou didst set upon him and slay him. On this wise the Princess of Daryabar related her history to Prince Khudadad who was moved with ruth for her : then comforting her he said, “ Henceforth fear naught nor be on any wise dismayed. These princes are the sons of the King of Harran ; and if it please thee, let them lead thee to his court and stablish thee in comfort and luxury : the King also will guard thee from all evil. Or, shouldest thou be loath to fare with them, wilt thou not consent to take for spouse him who hath rescued thee from so great calamity ?” The Princess of Daryabar consented to wed with him and forthwith the marriage was celebrated with grand display in the castle and here they found meats and drinks of sundry sorts, and delicious fruits and fine wines wherewith the cannibal would regale himself when a-weary of man’s flesh. So Khudadad made ready dishes of every colour and feasted his brothers. Next day taking with them such provaunt as was at hand, all set forth for Harran, and at the close of each stage they chose a suitable stead for nighting ; and, when but one day’s journey lay before them, the Princes supped that night off what was left to them of their viaticum and drained all the wine that remained. But when the drink had mastered their wits, Khudadad thus addressed his brothers, saying, “ Hitherto have I withheld from you the secret of my birth, which now I must

disclose. Know ye then that I am your brother, for I also am a son of the King of Harran, whom the Lord of Samaria-land brought up and bade educate; and lastly, my mother is the Princess Firuzah." Then to the Princess of Daryabad, "Thou didst not recognise my rank and pedigree and, had I discovered myself erewhile, haply thou hadst been spared the mortification of being wooed by a man of vulgar blood. But now ease thy mind for that thy husband is a Prince." Quoth she, "Albeit thou discoveredst to me naught until this time, still my heart felt assured that thou wast of noble birth and the son of some potent sovereign." The Princes one and all appeared outwardly well pleased and offered each and every warm congratulations whilst the wedding was celebrating; but inwardly they were filled with envy and sore annoy at such unwelcome issue of events, so much so that when Khudadad retired with the Princess of Daryabar to his tent and slept, those ingrates, forgetful of the service rendered to them by their brother in that he had rescued them when prisoners in the hands of the man-devouring Abyssinian, remained deep in thought and seeking a safe place took counsel one with other to kill him. Quoth the foremost of them, "O my brethren, our father showed him the liveliest affection when he was to us naught save a vagrant and unknown, and indeed made him our ruler and our governor; and now, hearing of his victory won from the ogre and learning that the stranger is his son, will not our sire forthwith appoint this bastard his only heir and give him dominion over us so that we must all be forced to fall at his feet and bear his yoke? My rede is this that we make an end of him in this very spot." Accordingly they stole softly into his tent and dealt him from every side strokes with their swords, so that they slashed him in every limb and fondly thought that they had left him dead on the bed without their awaking the Princess. Next morning they entered the city of Harran and made their salams to the King, who despaired of sighting them again, so he rejoiced with

exceeding joy on seeing them restored to him safe and sound and sane, and asked why they had tarried from him so long. In reply they carefully concealed from him their being thrown into the dungeon by the Ghul of Abyssinia and how Khudadad had rescued them: on the contrary all declared that they had been delayed whilst a-hunting and a-visiting the adjacent cities and countries. So the Sultan gave full credence to their account and held his peace. Such was their case; but as regards Khudadad, when the Princess of Daryabar awoke in the morning she found her bridegroom lying drowned in blood gashed and pierced with a score of wounds.—And as the morn began to dawn Shahrazad held her peace till

The end of the full Six Hundredth Night.

THEN said she:—I have heard, O auspicious King, that, the Princess, deeming her bridegroom dead, wept at this sight right sore; and, calling to mind his youth and beauty, his valour and his many virtues, she washed his face with her tears and exclaimed, “ Well-away and woe is me, O my lover, O Khudadad, do these eyes look upon thee in sudden and violent death? Are these thy brothers (the devils!) whom thy courage hath saved, the destroyers of thee? Nay 'tis I am thy murtheress; I who suffered thee to ally thy Fate with my hapless destiny, a lot that doometh to destruction all who befriend me.” Then considering the body attentively she perceived that breath was slowly coming and going through his nostrils, and that his limbs were yet warm. So she made fast the tent-door and ran city-wards to seek a surgeon, and anon having found a skilful leech, she returned with him, but lo and behold! Khudadad was missing. She wist not what had become of him, but thought in her mind that some wild beast had carried him off; then she wept bitterly and bemoaned

her mishap, so that the surgeon was moved to ruth and with words of comfort and consolation offered her house and service ; and lastly he bore her to the town and assigned to her a separate dwelling. He also appointed two slave-girls to wait upon her, and albeit he knew naught of her condition he was ever in attendance on her with the honour and homage due to the kings. One day, she being somewhat less sad of heart, the surgeon, who had now informed himself of her condition, asked her, saying, "O my lady, be pleased to acquaint me with thine estate and thy misfortunes, and as far as in me lieth I will strive to aid and succour thee." And she, observing the leech to be shrewd and trustworthy withal, made known to him her story. Quoth the surgeon, "An it be thy wish, I would gladly escort thee to thy father-in-law the King of Harran, who is indeed a wise sovereign and a just ; and he will rejoice to see thee and will take vengeance on the unnatural Princes, his sons, for the blood of thy husband unjustly shed." These words pleased well the Princess ; so the surgeon hired two dromedaries which they mounted and the twain set forth for the city of Harran. Alighting that same evening at a caravanserai the leech asked what news had come from town ; and the Keeper answered, "The King of Harran had a son passing valiant and accomplished who abode with him for some years as a stranger ; but lately he was lost, nor doth any know of him whether he be dead or alive. The Princess Firuzah his mother hath sent allwheres in search of him, yet hath she found nor trace nor tidings of him. His parents and indeed all the folk, rich and poor, weep and wail for him and albeit the Sultan hath other forty and nine sons, none of them can compare with him for doughty deeds and skilful craft, nor from any one of them deriveth he aught of comfort or consolation. Full quest and search have been made but hitherto all hath been in vain." The surgeon thereupon made known these words to the Princess of Daryabar, who was minded to go straightway and acquaint the mother of Khudadad with every-

thing that had befallen her husband ; but the surgeon, after full reflection, said, “ O Princess, shouldst thou fare with this intent, haply ere thou arrive thither the forty-nine Princes may hear of thy coming ; and they, by some means or other, will assuredly do thee die, and thy life will be spent to no purpose. Nay, rather let me go first to Prince Khudadad’s mother : I will tell her all thy tale and she doubtless will send for thee. Until such time do thou remain secret in this Serai.” Accordingly the leech rode on leisurely for the city and on the road he met a lady mounted upon a she mule¹ whose housings were of the richest and finest, while behind her walked confidential servants, followed by a band of horsemen and foot-soldiers and Habashi slaves ; and, as she rode along, the people formed espalier, standing on either side to salute her while she passed. The leech also joined the throng and made his obeisance, after which quoth he to a bystander, which was a Darwaysh, “ Methinks this lady must be a queen ? ” “ ‘Tis even so,” quoth the other, “ she is the Consort of our Sultan and all the folk honour and esteem her above her sister-wives for that in truth she is the mother of Prince Khudadad and of him thou surely hast heard.” Hereupon the surgeon accompanied the cavalcade ; and, when the lady dismounted at a cathedral-mosque and gave alms of Ashrafis² and gold coins to all around (for the King

¹ Here and below the Hindostani version mounts the lady upon a camel (“ Ushtur ” or “ Unth ”) which is not customary in India except when criminals are led about the bazar. An elephant would have been in better form.

² The Ashrafi (Port. Xerafim) is a gold coin whose value has greatly varied with its date from four shillings upwards. In The (true) Nights we find (passim) that, according to the minting of the VIIth Ommiade, ’Abd al-Malik bin Marwán (A.H. 65-86=A.D. 685-703), the coinage of Baghdad consisted of three metals. “ Ita quoque peregrina suis nummis nomina posuit, aureum Dinar denarium, argentem Dirhen (lege dirham), Drachma, æreum fols (fuls), follem appellans. * * * Nam vera moneta aurea nomine follis signabatur, ut æreorum sub Aarone Raschido cussorum qui hoc nomen servavit.” (O. G. Tychsen, p. 8. *Introduct. in Rem numariam Muhammedanorum*). For the dinar, daric or miskál see The Nights, vol. i. 32 ; ix. 294 ; for the dirham, i. 33, ii. 316, etc. ; and for the Fals or Fils=a fish scale, a spangle of metal, vol. i. 321. In the debased currency of the Moroccan Empire the Fals of copper or iron, a substantial coin, is worth 2,160 to the French five-franc piece.

had enjoined her that until Khudadad's return she should deal charity to the poor with her own hand, and pray for the youth's being restored to his home in peace and safety), the mediciner also mingled with the throng which joined in supplications for their favourite and whispered to a slave saying, "O my brother, it behoveth me that I make known without stay or delay to Queen Firuzah a secret which is with me." · Replied he, "An it be aught concerning Prince Khudadad 'tis well: the King's wife will surely give ear to thee; but an it be other, thou wilt hardly win a hearing, for that she is distraught by the absence of her son and careth not for aught beside." The surgeon, still speaking low, made reply, "My secret concerneth that which is on her mind." "If this be so," returned the slave, "do thou follow her train privily till it arrive at the palace gate." Accordingly, when the Lady Firuzah reached her royal apartments, the man made petition to her, saying, "A stranger would fain tell somewhat to thee in private;" and she deigned give permission and command, exclaiming, "'Tis well, let him be brought hither." Hereupon the slave presented to her the surgeon whom the Queen with gracious mien bade approach; and he, kissing ground between her hands, made his petition in these words: "I have a long tale to tell thy Highness whereat thou shalt greatly marvel." Then he described to her Khudadad's condition, the villainy of his brothers and his death at their hands and of his corpse having been carried off by wild beasts. Queen Firuzah hearing of her son's murther fell straightway a-swooning to the ground, and the attendants ran up and, raising her, besprinkled her face with rose-water until she recovered sense and consciousness. Then she gave orders to the surgeon, saying, "Hie thee straightway to the Princess of Daryabar and convey to her greetings and expressions of sympathy both from myself and from his sire;" and as the leech departed she called to mind her son and wept with sore weeping. By chance the Sultan, who was passing by that way,

seeing Firuzah in tears and sobs and breaking out into sore and bitter lamentation, asked of her the reason thereof.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and First Night.

THEN said she:—I have heard, O auspicious King, that when her husband enquired of Queen Firuzah why and wherefore she wept and wailed, and moaned and groaned, she told him all she had heard from the leech, and her husband was filled with hot wrath against his sons. So he rose up and went straightway to the audience-chamber, where the townsfolk had gathered together to petition him and to pray for justice and redress; and they, seeing his features working with rage, were all sore afraid. Presently the Sultan seated himself on the throne of his kingship and gave an order to his Grand Wazir, saying, “O Wazir Hasan, take with thee a thousand men of the guard which keepeth watch and ward over the palace and do thou bring hither the forty-and-nine Princes, my unworthy sons, and cast them into the prison appointed unto man-slayers and murtherers; and have a heed that none of them escape.” The Wazir did as he was bidden, and seizing the Princes one and all cast them into gaol with the murtherers and other criminals, then reported his action to his liege lord. Hereat the Sultan dismissed sundry claimants and suppliants, saying, “For the space of one full-told month henceforth it besitteth me not to sit in the justice-hall. Depart hence, and, when the thirty days shall have passed away, do ye return hither again.” After this rising from the throne he took with him the Wazir Hasan, and entering the apartment of Queen Firuzah, gave command to the Minister that he bring in all haste and with royal state and dignity from the caravanserai, the Princess of Daryabar and the mediciner. The Wazir straightway took horse accompanied by the Emirs and soldiers; and, leading a fine white she-mule richly adorned with

jewelled trappings from out of the royal stables, he rode to the caravanserai wherein abode the Princess of Daryabar. Having told her all that the King had done, he seated her upon the animal and, mounting the surgeon upon a steed of Turcoman¹ blood, all three proceeded with pomp and grandeur to the palace. The shop-keepers and townsfolk ran out to greet the lady as the cavalcade wound its way through the streets; and, when they heard say that she was the wife of Prince Khudadad, they rejoiced with exceeding joy for that they should now receive tidings of his whereabouts. As soon as the procession reached the palace gates the Princess of Daryabar saw the Sultan, who had come forth to greet her, and she alighted from the mule and kissed his feet. The King then raised her by the hand and conducted her to the chamber wherein sat Queen Firuzah awaiting her visit, and all three fell on one another's necks and wept sore and could on no wise control their grief. But whenas their sorrow was somewhat assuaged, the Princess of Daryabar said to the King, "O my lord the Sultan, I would proffer humble petition that full vengeance may fall upon those, one and all, by whom my husband hath been so foully and cruelly murthered." Replied the King, "O my lady, rest assured that I will assuredly put to death all those villains in requital for the blood of Khudadad;" presently adding, "'Tis true that the dead body of my brave son hath not been found, still it seemeth but right to me that a tomb be built, a cenotaph whereby his greatness and goodness may be held in everlasting remembrance." Thereupon he summoned the Grand Wazir and bade that a great Mausoleum of white marble be edified amiddlemost

¹ In the Hindi, as in Galland's version, the horse is naturally enough of Turcoman blood. I cannot but think that in India we have unwisely limited ourselves for cavalry-remounts to the Western market that exports chiefly the mongrel "Gulf Arab" and have neglected the far harder animal, especially the Gútdán blood of the Tartar plains, which supply "excellent horses whose speed and bottom are" say travellers in general, "so justly celebrated throughout Asia." Our predecessors were too wise to "put all the eggs in one basket."

the city and the Minister straightway appointed workmen and made choice of a suitable spot in the very centre of the capital. So there they built a gorgeous cenotaph crowned with a noble dome under which was sculptured a figure of Khudadad ; and, when the news of its completion reached the King, he appointed a day for ceremonious mourning and perfections of the Koran. At the appointed time and term the townsfolk gathered together to see the funeral procession and the obsequies for the departed ; and the Sultan went in state to the Mausoleum together with all the Wazirs, the Emirs and Lords of the land, and took seat upon carpets of black satin purfled with flowers of gold which were disspread over the marble floor. After a while a bevy of Knights rode up, with downcast heads and half-closed eyes ; and twice circuiting the dome¹ they halted the third time in front of the door, and cried out aloud, "O Prince, O son of our Sultan, could we by the sway of our good swords and the strength of our gallant arms restore thee to life, nor heart nor force would fail us in the endeavour ; but before the fiat of Almighty Allah all must bow the neck." Then the horsemen rode away to the place whence they came, followed by one hundred hermits hoar of head and dwellers of the caves who had passed their lives in solitude and abstinence nor ever held converse with man or womankind, neither did they appear in Harran at any time save for the obsequies of the reigning race. In front came one of these greybeards steadyng with one hand a huge and ponderous tome which he bore upon his head. Presently all the holy men thrice compassed the Mausoleum, then standing on the highway the eldest cried with a loud voice, "O Prince, could we by

¹ An act of worship, see my Pilgrimage in which "Tawâf" = circuiting, is described in detail, ii. 38 ; iii. 201 et seqq. A counterpart of this scene is found in the *Histoire du Sultan Aghchid* (Ikhshid) who determined to witness his own funeral. Gautier vol. i. pp. 134-139. Another and similar incident occurs in the "Nineteenth Vezir's Story" (pp. 213-18 of the History of the Forty Vezirs, before alluded to) : here Hasan of Basrah, an 'Alim who died in A.H. 110 (= A.D. 728) saw in vision (the "drivel of dreams ?") folk of all conditions, sages, warriors and moon-faced maids seeking, but in vain, to release the sweet soul of the Prince who had perished.

dint of orisons and devotions bring thee back to life, these hearts and souls of ours would be devoted to quickening thee, and on seeing thee arise once again we would wipe thy feet with our own age-white beards." And when they also retired came one hundred maidens of wondrous beauty and loveliness, mounted on white barbs whose saddles were richly embroidered and set with jewels : their faces were bare and on their heads they bore golden canisters filled with precious stones, rubies and diamonds. They also rode in circuit round the cenotaph and, halting at the door, the youngest and fairest of them, speaking in' the name of her sisterhood, exclaimed, " O Prince, could our youth and our charms avail thee aught, we would present ourselves to thee and become thy hand-maids ; but alas ! thou knowest full well that our beauties are here all in vain nor can our love now warm thy clay." Then they also departed in the deepest grief. As soon as they had disappeared the Sultan and all with him rose up and walked thrice round the figure that had been set up under the dome ; then standing at its feet the father said, " O my beloved son, enlighten these eyes which tears for the stress of separation have thus bedimmed." He then wept bitterly and all his Ministers and Courtiers and Grandees joined in his mourning and lamentations ; and, when they had made an end of the obsequies, the Sultan and his suite returned palace-wards and the door of the dome was locked.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Second Night.

THEN said she :—I have heard, O auspicious King, that the Sultan commanded congregational prayers in all the mosques for a full told week and he ceased not to mourn and weep and wail before the cenotaph of his son for eight days. And as soon as this term was passed he commanded the Grand Wazir that vengeance be meted out for the murther of Prince Khudadad, and that the

Princes be brought out from their dungeons and be done to death. The tidings were bruited about the city, and preparations were made for executing the assassins and crowds of folk collected to gaze upon the scaffold, when suddenly came a report that an enemy whom the King had routed in bygone times was marching upon the city with a conquering army. Hereat the Sultan was sore troubled and perplexed and the ministers of state said one to other, "Alas! had Prince Khudadad been on life he would forthwith have put to flight the forces of the foe however fierce and fell." Nathelless the Sovran set out from the city with his suite and host, and eke he made ready for flight to some other land by way of the river should the enemy's force prove victorious. Then the two powers met in deadly combat; and the invader, surrounding the King of Harran's many on every side, would have cut him to pieces with all his warriors, when behold, an armed force hitherto unseen rode athwart the plain at a pace so swift and so sure that the two hostile Kings gazed upon them in uttermost amazement, nor wist any one whence that host came. But when it drew near, the horsemen charged home on the enemies and in the twinkling of an eye put them to flight; then hotly pursuing felled them with the biting sword and the piercing spear. Seeing this onslaught the King of Harran marvelled greatly and rendering thanks to heaven said to those around him, "Learn ye the name of the Captain of yonder host, who he may be and whence came he." But when all the foemen had fallen upon the field save only a few who escaped hither and thither and the hostile sultan who had been taken prisoner, the Captain of the friendly forces returned from pursuit well pleased to greet the King. And, lo and behold! as the twain drew near one to other the Sultan was certified that the Captain was none other than his beloved child, Khudadad, whilome lost and now found. Accordingly, he rejoiced with joy unspeakable that his enemy had thus been vanquished and that he had again looked upon his son, Khudadad, who stood before him alive and safe and

sound. "O my sire," presently exclaimed the Prince, "I am he whom thou deemest to have been slain; but Allah Almighty hath kept me on life that I might this day stand thee in good stead and destroy these thine enemies." "O my beloved son," replied the King, "surely I had despaired and never hoped again to see thee with these mine eyes." So father and son dismounted and fell upon each other's necks and quoth the Sultan, clasping the youth's hand, "Long since have I known of thy valiant deeds, and how thou didst save thine ill-omened brothers from the hands of the man-devouring Abyssinian, and of the evil wherewith they requited thee. Go now to thy mother, of whom naught remaineth, through bitter tears for thee, save skin and bone: be thou the first to gladden her heart and give her the good tidings of this thy victory." As they rode along, the Prince enquired of the Sultan, his sire, how he had heard tell of the Habashi and of the rescue of the Princes from the cannibal's clutches. "Hath one of my brothers," added he, "informed thee of this adventure?" "Not so, O my son," replied the King, "not they, but the Princess of Daryabar told me the miserable tale thereof: she hath dwelt for many days with me and 'twas she who first and foremost demanded vengeance for thy blood." When Khudadad heard that the Princess his spouse was his father's guest, he rejoiced with exceeding joy and cried, "Suffer me first to see my mother;¹ then will I go to the Princess of Daryabar." The King of Harran hereat struck off the head of his chief enemy and exposed it publicly throughout the streets of his capital, and all the people exulted mightily not only at the victory but also for the return of Khudadad safe and sound; and dancing and feasting were in

¹ Here after Moslem fashion, the mother ranks before the wife: "A man can have many wives but only one mother." The idea is old amongst Easterns: see Herodotus and his Christian commentators on the history of Intaphernes' wife (Thalia, cap. cxix). "O King," said that lady of mind logical, "I may get me another mate if God will and other children an I lose these; but as my father and my mother are no longer alive, I may not by any means have another brother," etc., etc.

every household. Presently Queen Firuzah and the Princess of Daryabar presented themselves before the Sultan and offered their congratulations to him, then they went to see Khudadad both hand in hand and the three falling on one another's necks wept for very joy.—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Third Night.

THEN said she :—I have heard, O auspicious King, that after this the King and his Queen and daughter-in-law sat long conversing, and they marvelled much how Khudadad, albeit he was sorely gashed and pierced with the sword, had escaped alive from that wildest of wolds, whereupon the Prince at the bidding of his sire told his tale in these words : “A peasant mounted on a camel chanced to pass by my pavilion and seeing me sore wounded and weltering in my blood, set me upon his beast and conveyed me to his house ; then, choosing some roots of desert-herbs he placed them on the hurts so that they kindly healed, and I speedily recovered strength. After returning thanks to my benefactor and giving him liberal largesse, I set out for the city of Harran and on the road I saw the forces of the foe in countless numbers marching upon thy city. Wherefore I made the matter known to the folk of the townships and villages round about and besought their aid ; then collecting a large force I placed myself at the head thereof, and arriving in the nick of time destroyed the invading hosts.” Hereupon the Sultan gave thanks to Allah Almighty and said, “Let all the Princes who conspired against thy life be put to death,” and sent forthright for the Sworder of his vengeance ; but Khudadad made request to his sire and said, “In good sooth, O my lord the King, they all deserve the doom thou hast ordained, yet be not these my brethren and eke thine own flesh and blood ? I have freely forgiven them their offence against me and I humbly pray thy pardon also, that thou grant them their lives, for that blood ever calleth unto blood.”

The Sultan at length consented and forgave their offence. Then, summoning all the Ministers, he declared Khudadad his heir and successor, in presence of the Princes whom he bade bring from the prison house. Khudadad caused their chains and fetters to be stricken off and embraced them one by one, showing them the same fondness and affection as he had shown to them in the castle of the cannibal Habashi. All the folk on hearing of this noble conduct of Prince Khudadad raised shouts of applause and loved him yet more than before. The surgeon who had done such good service to the Princess of Daryabar received a robe of honour and much wealth; and on this wise that which began with mishap had issue in all happiness. When Queen Shahrazad ended this story she said to Shahryar, "O my lord, thou art doubtless astonished to find that the Caliph Harún al-Rashid changed his wrath against Ghánim¹ and his mother and sister to feelings of favour and affection, but I am assured that thou wilt be the more surprised on hearing the story of the curious adventures of that same Caliph with the blind man, Bábá Abdulláh." Quoth Dunyazad, as was her way, to her sister Shahrazad, "O sister mine, what a rare and delectable tale hast thou told and now prithee favour us with another." She replied, "It is well nigh dawn but, if my life be spared, I will tell thee as the morrow morrows a strange and wonderful history of the Caliph Harun al-Rashid."²

¹ In Galland the *Histoire de Ganem, fils d'Abu Aioub, surnommé l'esclave d'Amour*, precedes Zayn al-Asnám. In the Arab texts Ghánim bin Ayyúb, the Thrall o' Love, occurs much earlier: see The Nights vol. ii. 45.

It is curious to compare the conclusions of these tales with the formula of the latest specimens, the *Contes Arabes Modernes* of Spitta-Bey, e.g. "And the twain lived together (p. iii.) and had sons and daughters (p. ii.), cohabiting with perfect harmony (fi al-Kamál pp. 42, 79); and at last they died and were buried and so endeth the story" (wa khalás p. 161).

² In Galland and his translators the Adventures of Khudadad and his Brothers is followed by the *Histoire du Dormeur Eveillé* which, as "The Sleeper and the Waker," is to be found in the first of my Supplemental Volumes, pp. 1—39. After this the learned Frenchman introduced, as has been said, the *Histoire de la Lampe merveilleuse* or "Alaeddin" to which I have assigned, for reasons given *in loco*, a place before Khudadad.

—And as the morn began to dawn Shahrazad held her peace till

The end of the Six Hundred and Fourth Night.

WHEN she began to relate the History of

THE CALIPH'S NIGHT ADVENTURE.



